204. 3 H.

THE Cauſe and Cure of Ignorance, Error, Enmity, Atheiſme, Prophaneſſe, &c.

OR,

A moſt Hopefull and Speedy way to *grace and ſalvation, by plucking up impediments by the roote.*

* of Gen. 3. 15.

Reduced to Explication, * Confirmation, *Application*: tending to *Illumination*, ſanctification, devotion.

By R. YOUNGE *of* Roxwell *in* ESSEX.

They call evill good and good evill, &c. They juſtifie the wicked, and take away the righteouſneſſe of the righteous from him, Iſai. 5. 20. 23.

Wherefore ſlew Cain *his brother, but becauſe his own works were evill, and his brothers good,* 1 Joh 3. 12.

I was before a blaſphemer, and a perſecuter, and injurious, but I obtained mercy, becauſe I did it ignorantly in unbeliefe 1 Tim. 1. 13.

141. K. 25

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BIBLIOTHECA BODLEIANA

Courteous Reader,

HAving peruſed this Cauſe and Cure of Enmity; Prophaneſſe, &c. we finde it to containe, a lively deſcription of the worlds envy and hatred to the godly: Together with a perſpicuous diſcovery, of the originall, Continuance, Properties, and Cauſes of the ſame. In which alſo

the Ignorance, Atheiſme, and Prophanneſſe of moſt men; are pithily & pathetically painted out; & the remedies of either preſcribed, with many forcible inducements to a pious life, and religious converſation: ſaving knowledge, and true wiſdome ſoundly deſcribed, and diſtinguiſhed from their counterfiets; with the meanes to attain both: The neceſsity of repantance, &c. preſt home. All which, is laid down pithily

pithily, orderly, and ellegantly: with much, both sinuous strength of argument, and variety of gracefull, and delightfull illustration: which may draw on the Reader, to his no small benefit, and (through Gods blessing) prove of much use, to all sorts that shall reade the same: whether for information, or direction; dissuasion from evill, or confirmation in good: as tending much to the comfort-

ing of beleevers in their ſufferings; and to the reclayming, or (at leaſt) the convincing of ſuch as any way oppoſe the way of truth. So that whatſoever time, labour or dilligence; thou ſhalt ſpend in often reading the ſame: we doubt not, but the profit wil recompence thy paines abundantly.

George VValker.
Edm. Calamy.
Joſeph Caryll.

An

An Advertiſement to all ſuch; *as ſpeake evill of the way of truth: and of the things which they underſtand not,* 2 Pet. 2. 12.

MY brethren, many of you to my knowledge; have read this Cure, and highly approved of it: but for want of acquaintance with your owne hearts, you thinke it concernes others, not you. As *David* thought of *Nathans* parable, 2 *Sam.* 12. 1. to 8. And *Ahab* of the *Prophets*, 1 *King.* 20. 39. to 43. when it concerned no leſſe, then his owne life. So that theſe lines to you (for want of *application*) are but as ſo many characters, written in the water, which leave no impreſſion behind them. For you are the ſame men ſtill, as bitter malignants to the power of godlineſſe; and

what chiefly concerns our ſelves, we apply to others.

and this makes all meanes to prove ineffectuall.

and as much foreſtalled with prejudice againſt the religious as you were before.

Though I did hope better things, both of you and it:& that upon good probability. For it cannot be denyed; but I have ſaid ſufficient in this, and the ſucceeding parts (which ſundry of you have read alſo) if not to convert, yet at leaſt to convince all gainſayers: and conſequently to ſtop the mouth of iniquity, which is ſet ſo wide-open: To quench thoſe *tongues, which are ſet on fire from hell*; And to charm the mouth, of the moſt envious *Momus*, that ever hell did hatch; from barking at profeſſors, and practiſers of piety. Which makes mee feare, that what this will not effect, no ordinary meanes are like to doe.

Sufficient hath beene ſpoken to convince the moſt malitious.

As what can bee further expected? No *glaſſe* can more lively repreſent your *faces*, than this *booke* does your *hearts*; Onely this is the miſery, as when a child beholds his owne face in a glaſſe; hee thinkes hee ſees another child's face, and not his owne: So fares it with you. Which is the ſole cauſe, that in the middeſt of ſo much

The reaſon why ſo few are converted.

much means ſo few are converted: for otherwiſe, the *word of God* is ſo powerfull; and the *Goſpel* ſo raviſhing: that the *World* could not ſtand before it, without ſubmitting to it. Whereas for want of applying it to their owne conſciences: every one can evade, whatſoever their Miniſters can ſpeak to them out of the word. I have ſhewne you what *God* in his word ſpeakes, and proved that your condition is no whit better then the condition of *Caine*, and *Iſhmael*, and *Haman*, and *Eliab*, aud *Goliab*, and *Michal*, and *Doeg* and *Shemei*, and *Rabſhekah*, and *Tobia*, and *Sandballat*, and *Paſhur*, and *Zedekiah*, and *Herod*, and *Saint Paul* before his converſion, and *Ananias* the high *Preiſt*, and *Demetrius* the *Silver-ſmith*, and *Alexander* the *Copper-ſmith*, and *Elimas* the *Sorcerer*. What, doe you looke that *Chriſt Jeſus* himſelfe from *Heaven* ſhould call to you ſeverally by name; as he did to *Saul*: and ſay ho *Iſhmael* ſuch an one; Or ho *Elimas* ſuch an one; *Why doeſt thou perſecute me? I am* Jeſus *whom thou perſecuteſt*, *Acts* 9.4,5. And this booke is an Epiſtle, which I have cauſed to be writ

Al ſcoffers as bad as *Cain*, *Iſhmael*, &c.

No expecting a voice from heaven, as *Saul* had.

writ unto thee; therefore ſee thou bee warned by it, and perſwaded to repent: *or I will come againſt thee ſhortly, and will fight againſt thee, with the ſword of my mouth, except thou amend*, Rev. 2. 6.--& 3. 20.

and yet if ſo, it would not prevail with them

And yet if *Chriſt* himſelfe ſhould doe ſo: I queſtion whether you would bee any more warned, or reclaimed by it; than *Hazaell* was, when the *Prophet* told him what abominable wickedneſſe hee ſhould commit, 2 *Kings* 8. 12, 13. &c. *Abraham* tels *Dives* as much in effect, *Lu.* 13. 31. Iknow you thinke well of your ſelves; and ſo did *Hazaell*: which made him anſwer the *Prophet*, *what is thy ſervant a Dog; that I ſhould doe this great evill?* though hee afterward did it, and was worſe then any Dogge. Yea, you call your ſelves *Chriſtians*, and will face us downe, that you are the ſervants of *God*: and that the word may prove your baine, the prophaneſt of you can ſnatch the comfort of every promiſe you hear; as belonging to you, witneſſe my *Sovereign Antedote*, in which there is not one word of comfort for; or intended, for you that are ſcoffers: but for

The worſt think well of themſelves.

The moſt prophane can apply the promiſes which belong not to them.

ſuch

ſuch as *ſuffer reproach for the name of Chriſt, and for well-doing.* Yet it is admirable to conſider, how you comment upon thoſe comforts, and apply every paſſage therein; to your ſelves, & againſt the godly: In which caſe it is hard to ſay, whether your applying the promiſes in that, and ſuch like books and ſermons: or your not applying the threats, and precepts in this, and the like, will moſt occaſion your finall impenitency. And whether it beſt pleaſes Satan, that you thus read, and heare Gods word; or that you neither reade, nor heare it at all. Oh the many wayes that Satan hath, to gull, and delude carnall men: and how willing, and apt they are to gul,& delude themſelves!

hard to ſay whether their applying the promiſes, or not applying the precepts and threats moſt occaſions their impenitency.

But conſider! Hath God made any promiſe to Scoffers? Or can the *Croſſe of Chriſt*, ſave them that continue malitious enemies to his Croſſe? *Phil.* 3. 18. No, God hath promiſed *to ſhew mercy unto thouſands, of them that love him & keep his cõmandments Exod.* 20.5,6. And to *forgive the moſt unrighteous, if they will forſake their evill wayes, and returne unto him*, Iſay 55. 7. And *Chriſt* hath made

Salvation not more promiſed to the penitent, then damnation threatned to the impenitent.

a generall Proclamation, that *whoſoever* (have they formerly been never ſo wicked and vicious) *ſhall repent and beleeve, and obey the Goſpell ſhall be ſaved*, *Marke* 16. 16. *Heb.* 5. 9. But withall *Chriſt* hath no leſſe told us, (and I pray marke it) that *except we repent, and beleeve, we ſhall for ever periſh, and bee damned Marke* 16.16. *Luke* 13. 3,5. and threatned, that hee *will come the* ſecond time, *in flaming fire, to render vengeance unto them, that know him not; and that obey not his Goſpell*, 2 Theſſ. 1.7.8. Pſalm. 11.6. Adding, that *no unrighteous perſons, ſhall inherit the Kingdome of* God: *but ſhall have their part, and portion in that Lake, which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6. 9, 10. Gal. 5. 21. Revel. 21. 8. And that *without holineſſe, no man ſhall ſee the Lord*, *Heb.* 12.14, and God no leſſe tels us, that hee will *recompence every man, according to his workes, be they good or evill*, Revel. 20.13. and 22.12. Rom. 2:6. Jer. 25.14. and 32. 19. and 50. 29. and 51. 56. Ezek. 7. 4. 8,9. and 9. 10. and 11. 21. and 16. 43. Yea hee tels us expreſly; *that he will not be mercifull unto ſuch, as flatter themſelves in an evill way*: *but* that

his

his wrath, and jealouſie ſhall ſmoake againſt them; and every curſe that is written in his booke ſhall light upon them, &c. Deut. 29.19,20. And that *if we will not regard, nor hearken unto him, when he calls upon us for repentance: he will not hear, nor regard us, when in our diſtreſſe, and anguiſh we ſhall call upon him for mercy: but even laugh at our deſtruction, and mocke when our fear commeth,* Prov. 1.24. to 33. Neither is ſalvation more promiſed to the godly, in any part of the Bible; Old Teſtament or New: than eternall death, and deſtruction is threatned to the wicked. For though to all repentant ſinners, he is a moſt mercifull God: yet to wilfull, and impenitent ſinners *he is a conſuming fire Heb.* 12. 29. *Deut.*4.24.

If we will not heare Chriſt now, he will not heare us hereafter.

Doe you indeed beleeve, that hee who is truth it ſelfe; ſpeakes as hee meanes in his word? Or will you hearken to God, and Chriſt, rather than to Satan and your deceitfull Heart: that would gull you of your ſoule, and plunge you into everlaſting horror? If ſo, take notice; that *Chriſt came* not to be a Patron for ſin; but *that he might deſtroy the body of ſin,*

Chriſt came not to be a patron for ſin but to ſanctifie as well as to ſave us.

and

and the workes of the Devill in us 1 *John* 3.8. and to sanctifie, as well as to save us, *Rom.* 6.5,6. *Titus* 2.11,12,14. *Luke* 1. 74,75. And that the very end of Gods electing, and of Christs redeeming us, was: *that we might be holy, Ephe.* 1.4. *Matth.*19.17. And therefore hee binds it with an oath: That *whomsoever he redeemeth, out of the hands of their spirituall enemies: they shall worship him in holinesse, and righteousnesse all the dayes of their lives, Luke* 1. 73,74,75. 1 *Pet.* 2. 24. Nor ought any indeed, *to call upon Christ*; or once to name him with their mouthes: except *they depart from iniquity* 2 Tim.2.19.

If Christians we will imitate Christ, if Gods servants, we will obey him.

And this do all that are spirituall, 1 *Cor.* 2.14,15. Such as resolve to doe Gods will, *Psalm.* 111.10. (to whom alone Christ reveales himselfe savingly, *John* 15.14,15. 1 *John* 2.20.) know: that if you were Christians indeede, as you say you are: you would immitate *Christ*, and indeavour to square your lives according to his Gospell, 1 *John* 2.4,5,6. *John* 15.14, 15. Or if you were Gods servants, you would doe what hee commands! 1 *John* 1, 6, 7. *Mall.*1.6. *Jer.* 7.23. and 26.13.

But

But certainly, as *Linacre* ſaid long ſince, ſo may I now.

Either the New Teſtament is none of Chriſt's Goſpell: or you are not Chriſtians, John 8. 31. *Gal.*5.24. 1 *John* 5.3. And ſo of the Old, either it is none of God's word: or you are none of his ſervants. As marke what the Holy Ghoſt ſaith; *Rom.* 6. *Know ye not, that to whom ye yeeld your ſelves as ſervants to obey; his ſervants ye are to whom ye obey?* v. 16. *to* 23. 2 *Pet.*2.19. And 2 *Cor.*5. *If any man be in Chriſt, he is a new creature,* v. 17. 2 *Tim.*2.19. and our ſaviour himſelf, who affirmes that wee are *the Children of the Devill*: if wee doe the workes of the Devill, *John* 8.34,44. *Luke* 14.26. And what worke, or ſervice, can the Devil put you upon like this? which both blockes up the way to heaven ſo; and opens ſuch a flood-gate to all prophaneſſe: that few, or ſcarſe any, doe ſufficiently diſcerne and deplore. But that Satan is your *Father*, your *King*, and your *God*: And how you advance his Kingdom, by your daily ſcoffs, reproaches, &c.

But ſcoffers are Satans ſervants.

The great evill that ſcoffers do

1. In

1	detaining		many	from entering into a Religious course.
2	staggering			Who have made some progresse in the way.
3	keeping			From doing the good which they would, or appearing the same which they are.
4	beating			Cleane off from their profession.
5	hardening			And making them resolve against goodnesse.
6	intentionally			With death eternall.
	slaying			

Satan the god, king, and father of all unbelievers.

the insuing pages, sufficiently shew. Onely I would (if it were possible) make your selves acknowledge, that you are the men there spoken of. For though all *experienced Christians* know, and *God* in his word tels you plainely; that *Satan* is the God of all unbeleevers, 2 *Cor.* 4. 4. And their King,

John

John 14.30. and 12.31. And their Father, *Gen.* 3.15. *John* 8.44. And that they are all his Servants, *kept by the Devill in a ſnare; and taken captive of him at his will*, 2 Tim. 2.26. And that hee *ruleth by*, and *worketh his pleaſure in*; *all the children of diſobedience*, Ephe. 2.2, 3. Yet poore ſoules, you know it not: as thoſe foure hundred of *Ahabs Prophets*, in whom this *evill ſpirit ſpake*; did not know that Satan ſpake by them, 1 *Kings* 22.22. Neither did *Judas* know, *when he eate the ſop that Sathan entred into him*; *and put it into his heart to betray Chriſt John* 13.2. For hee had more plauſible ends in it, as thinking that Chriſt could at pleaſure, deliver himſelfe out of their hands, and the like.

Satan ſpeakes in and by ſcoffers but they know it not. Of which many examples.

Neither do *Magiſtrates* (when they *caſt the ſervants of God into priſon*) once imagine; that the Devill makes them his Jaylors: but hee doth ſo, whence that phraſe of the Holy Ghoſt, *The Devill ſhall caſt ſome of you into priſon*, *Rev.* 2.10. They are his inſtruments, but hee is the principall *Author*. Neither did *Ananias*, and *Saphira* once thinke; that *Satan* had *filled their hearts*, or put

that lye into their mouthes, which they were ſtrooke dead for, *Acts* 5. yet the Holy ghoſt tels us plainly, that hee did ſo, ver. 3. No, *Eve* in *Paradiſe*; had not the leaſt ſuſpiſion, that it was Sathan that ſpake to her by the Serpent: nor *Adam*, that it was the Devills mind in her mouth: his heart in her lips, when tempted to eate the forbidden fruite. Nor did *David* once dreame, that it was *Sathan*, which *moved him to number the people*, 1 *Chron.* 21. 1. Much leſſe did *Peter*; who ſo dearly loved *Chriſt*; imagine that he was ſet on by Sathan, to tempt his own Lord and Maſter with thoſe affectionate words; *Maſter pity thy ſelf*: for if *Chriſt* had pitied himſelfe, *Peter*, and all the World had periſhed. Yet hee was ſo, which occaſioned *Chriſt* to anſwer him; *get thee behind me Sathan* *Mat.* 16. 22, 23.

Whence we may argue, that if Sathan can make the beſt, and wiſeſt of *Gods* children and ſervants: who *hate the very appearance of evill*, 1 *Theſſ.* 5. 22. 1 Tim. 6. 14. *Jude* 23. *Eph.* 5. 27. 2 *Pet.* 3. 14. *Jam.* 1. 27. have the *eye of faith*, and the *ſpirits direction*, and know *the minde of Chriſt*,

Chriſt, 1 *Cor.* 2. 12, 13, 15, 16. *John* 10. 14 above others; to doe him ſuch ſervice unwittingly, and beſides their intention: how much more can he prevaile with, and make uſe of his owne ſervants, and children; that delight only in wickedneſſe, and have not the leaſt knowledge of, or ability to diſcerne ſpirituall things, 1 *Cor.* 2. 14. 2 *Cor.* 4.4. 1 *Tim.* 4. 2.

But will you know, how it comes to paſſe? that you *call evill good, and good evill; put darkeneſſe, for light and light for darkeneſſe; bitter for ſweet, and ſweet for bitter: that you juſtifie the wicked, and take away the righteouſneſſe of the righteous from him, Iſai.* 5. 20. 23. And ſo fight under Sathans banner againſt Gods people: And yet take your ſelves to bee (not Sathans but) *Gods* ſervants? I will ſhew you *five maine Reaſons* of it; I pray marke them.

Five main reaſons why they fight under Sathans banner, and yet thinke themſelves Gods ſervants.

First, So long as you are in your naturall condition; you have *eyes and ſee not, eares and heare not, hearts and underſtand not* ſpirituall things: As *Chriſt* himſelfe plainly affirmes *Matth.* 13. 15. and his Apoſtle, *Acts* 28.27. and before them both the Prophet *Iſay*

1 Their ignorance of ſpirituall things.

chap. 6. 9. 10. And the reaſon of that is, you have a vaile or curtaine *drawne over your hearts*: *which is* never *taken away* untill ye *turne to the Lord* by repentance: at which time *it is taken away*, as you may reade, 2 *Cor.* 3. 14, 15, 16. *Rom.* 12. 2. 1 *Cor.* 2. 14, 15, 16.

2 the commonneſſe of this ſin hath taken away the ſenſe of it.

Secondly long cuſtome, and the commonneſſe of this ſinne; hath taken away the ſenſe of it, 1 *Tim.* 4. 2. *Heb.* 3. 13. Yea, quite turned it from a ſin (and that the greateſt) to a vertue. As how many in this land, for all they are *Traytors* to God; and *take up armes againſt* all that worſhip him in ſpirit & in truth: would yet be counted (and are ſo by the blind world) not onely honeſt men; but good *Chriſtians*? Whereas if it were not ſo common, and in faſhion: they would be counted very *Atheiſts*, and Devills: and ſo they are accounted of all, but them that are *Atheiſts*. How many that ſcoffe at, traduce, and nick-name the conſcionable *Puritans*; and hate them, even for the graces of Gods ſpirit which ſhine in them: would yet be counted Religious men? whereas if it were not ſo uſuall, and that

cuſtome

cuſtome had not bleered mens minds: it would bee counted no better than open rebellion, and blaſphemy againſt *God*: & ſo it is counted, by all but them that uſe it. This ſin is counted no ſin; and yet it is the moſt deſperate ſinne; and does more hurt than all his fellowes.

This counted no ſin and yet worſe then all his fellows

Thirdly, To helpe forward: when *God* ſends to you his Goſpell, thereby to cure and ſave you; you *will not be cured*, Jer. 51.9. Yea, *you ſo hate the light* of the Goſpell; that you ſhun it all you can *leaſt your deeds ſhould be reproved*, John 3.19,20. Or elſe you *ſtop your eares, and ſhut your eyes; leaſt you ſhould ſee with your eyes, and heare with your eares, and ſhould underſtand with your hearts; and ſhould be converted, and Chriſt ſhould heale you*, as himſelfe affirmes, *Matth.* 13.15. And what is light to him, that will ſhut his eyes againſt it? Or reaſon to him that will ſtop his eares from hearing it.

3 They reject all meanes of being bettered.

Fourthly, Here upon; becauſe you *will not receive the truth in love, that you might be ſaved*: *for this cauſe, God gives you up to ſtrong deluſions; that you ſhould beleeve a lye. That all of you might be damned*,

4 Becauſe they will not imbrace the truth they are given up to beleeve lyes,

ed, *who beleeve not the the truth; but take pleaſure in unrighteouſneſſe*: They are the very words of the Holy ghoſt, 2 *Theſſ.* 2.10,11,12. of which ſee more, *Rom.* 1.21. to 32.

5 The Prince of darkeneſſe blindes them.

Fiftly and laſtly, *Satban the God of this World; hath blinded your mindes, that the light of the glorious Goſpell of Chriſt, which is the image of God; ſhould not ſhine unto you*, 2 *Cor.*4.3,4. *Epheſ.* 2a.2 *Theſſ.* 2.9,10. 1 *Tim.* 4. 2. For as Sathan is the Prince of darkeneſſe, ſo hee rules in the darkeneſſe of the underſtanding: dealing with wicked men, as *Faulkoners* do with their *Haukes*, who that they may carry them quietly, and doe what they liſt unto them: Firſt blinde their eyes with a hood.

Neither could men elſe hear the *Goſpell* (day after day, and yeare after yeare) which is *the ſtrong arme of the Lord*, and *the mighty power of God to ſalvation*, Rom. 1. 16. and *the ſword of the ſpirit*, Ephe. 6. 17. and *like as a fire or an Hammer that breaketh even the rocke in peeces. Jer.*23.29,30. And that irreſiſtable Cannon ſhot, that *is mighty to beat downe all the ſtrong holds of ſinne and Sathan*, 2 Cor. 10. 4. *quick and powerfull*

and

And *ſharper then any two edged ſword; and peireeth even to the dividing aſunder of the ſoule and ſpirit, and of the joynts and marrow; and to the diſcerning of the very thoughts, and ſecret intents of the heart, Heb.* 4.12.

And ſtand it out, even refuſing the free offer of grace and ſalvation. Neither could they other then hate ſin, & love holineſſe: For (beſides that any wiſe man, would rather be ſaved than damned) *Plato* a very heathen could ſay, that *vertue if it be clearly ſeene; moves great love and affection.* Yea, if wee could deſcerne good from evill perfectly; that ſubtile Serpent, could deceive no longer.

Satan prevailesmoſt by deſception of our reaſon.

And becauſe hee cannot force men againſt their wills; (which leaves us without excuſe) for though that old *Sheba*, blowes many an inticing blaſt, to carry us away from our true allegiance to *Chriſt Jeſus our King*: yet the minde of man is not capable of a violation, either from man or Sathan: therefore he uſeth his utmoſt pollicy to perſwade us. And by deſception of our reaſon (whereby we miſtake vertue for vice, and vice for vertue) hee

We mistake good for evill and evill for good.

cheefly prevailes. For no vice could ever bee loved but for the seeming good which it makes shew of. And Sathan is so cunning a Sophister, and so dexterous a Retoritian in perswading: that hee desires no more, then to bee heard speake. As what thinke you; if that old Serpent and Sophister, did so easily perswade *Eve* by himself, and *Adam* by her to beleeve what hee spake: though they had heard *God* himselfe say the contrary immediatly before: what hope have wee to stand out? being so extreamly degenerated. If they in the state of innocency, when they had wisdome at wil, and reason at command; found him too hard for them; when they fell once to argue the case with him; how much more too weake shall wee finde our selves, that are as wee are; and when our owne flesh is become our Enemy, and his cunning Soliciter.

Sathan desires no more then to beheard speake.

My brethren be no longer deceived, but hearken more to what *God* speaks in his word; lesse to the Tempter: for hee will set a faire coulour, upon the fowlest sinne that ever was committed

mitted, witnesse his words to *Eve*, when shee eate the forbidden fruite, at the price of death eternall, *Gen.*3. Witnesse the glorious pretences which *Hammon* made to *Ahashuerosh*; that he might procure that bloody decree, against all the *Jewes*, *Ester* 3. and a thousand more which I could reckon up. And so on the contrary, what good action can bee so splendent, and glorious; but hee will bring reasons in appearance, to make it, not onely faulty, but odious? witnesse our saviours *casting out devills*: which saith he (by the mouthes of the Scribes and Pharisees) is done through *Belzebub*: hee will make the people beleeve, that either the action is evill; or if good, not God but himselfe will have the glory of it, *Matth.*12.24. Yea, through Sathans subtilty, Christ was made the greatest offender; that offended not once in all his life, which would make a wise man suspect his owne judgement or the common fame, & to examin things throughly, before they condemne one, whom they know no evill by. But not to weary you with instances, If hee can perswade men (as hee

He will put a faire couloar upon the foulest sin and make the best action odious.

He hath perſwaded millions that they doe wel in perſecuting the ſaints.

hee hath done millions) *that they ſhall doe God good ſervice, in putting his prophets to death* : as Chriſt himſelfe expreſly tells us, *John* 16. 2. What can hee not perſwade them to? As what *ſtone* ſo rough, but hee can ſmooth it? what *ſtuffe* ſo pittifull, but hee can ſet a gloſſe upon it? for like a *Beare*, hee can lick into faſhion, the moſtmiſ-ſhapen, and deformed lumpe. Or like a *Dogge*, heale any wound hee can reach with his tongue. Yea, your ſelves cannot chooſe but know (except you bee ſtarke blinde) what golden eloquence, he will whiſper in your eares; what braſen impudence, what ſubtile ſhifts, what quainte querks, what cunning conveyances; what jugling, ſhuffling, and packing hee will uſe; to make any ſin feaſible, like the *Hare* which if ſhee dare not truſt to her ſpeed; ſhe will try the turne. And ſo on the contrary, to diſcourage *Gods* people in good.

Neither could concupiſence bring forth ſin, without the conſent of reaſon: and reaſon would never conſent, ſo long as the eyes are open. Yea, if the light of knowledge, might freely

ly ſhine in the ſoule; Sathans ſuggeſtions would ſoon make him aſhamed, and vaniſh with all his workes of darkneſſe. Or if temptations, might bee but turned about and ſhewne on both ſides; his Kingdome would not be ſo populous, wherefore when he ſets upon any poore ſoule; he ſhews the baite, hides the hooke.

If Sathan ſhewed the hooke as well as the baite his Kingdom would not be ſo populous.

Whence it is, that Sathan hath more ſervants to fight for him here below; then the Trinity which made us: Elſe how ſhould that bee true, which our ſaviour *Chriſt*, and his *Apoſtles* ſo often inculcate? viz. that *the whole World lyeth in wickedneſſe*, 1 John 5. 19. That *the number of thoſe, whom Sathan ſhall deceive, is as the ſand of the Sea*, Revel. 20. 8. and 13. 16. Iſay 10. 22. Rom. 9. 27. That *the greateſt number, goe the broade way to deſtruction: and but a few the narrow way, which leadeth unto life* Matth. 7. 13, 14. That *many are cal-ed* (viz. by the outward miniſtery of the word) *but few choſen, Matth.* 20. 16. and 22. 14. ſad predictions! Oh that wee could not apply them! but experience ſhewes, that among them that call themſelves *Chriſtians*; ſcarſe one

Sathan more ſervants here then God.

Few compared with the multitude ſhall be ſaved.

one of an hundred; whoſe practiſe is anſwerable; either to the goſpell, their chriſtian profeſſion, or the millions of mercies they have receiv-ed.

The difficulty of entring the ſtrait gate.

Yea, notwithſtanding the Holy ghoſt tells us in the word; and wee heare it dayly; That *every man ſhall be judged according to his workes; be they good or evill*, Revel 20. 13. and 22. 12. And that *we ſhall give an account, at the day of judgement: for every idle word wee ſpeake*, Matth.12.36. And that wee neede no other ground of our laſt, and heavieſt doome: then *ye have not given, ye have not viſited &c.* Matth.25. 41. to 46. and that *the righteous, ſhall* 1Pet.4.18. *ſcarſly be ſaved*, And that *many ſhall ſeeke to enter in at the ſtrait gate and ſhall not be able*, *Luke* 13. 24. the which ſcriptures, if they bee true? *what manner of perſons ought we to be in all holy converſation, and godlineſſe as the Apoſtle ſpeakes*, 2 *Pet.* 3. 11. And yet moſt men live, as if the Goſpell were quite contrary to the rule of the Law: as if God were neither to bee feared, nor cared for. As if they were neither beholding to him, nor affraid of him: both

Yet moſt live as if they had no ſoules.

out

out of his debt and danger. Yea, as if there were no God to judge, nor Hell to puniſh, nor heaven to reward. I cannot think of it without aſtoniſhment!

I remember *Cyprian*, brings in the Devill triumphing over *Chriſt* in this manner; As for my followers ſayth the Devill; I never dyed for them, as Chriſt hath done for his: I never promiſed them ſo great reward, as *Chriſt* hath done to his: and yet I have more followers than hee; and they doe more for me, than his doe for him. Oh that men would duly conſider how true this is, and amend before the draw-bridge bee taken up: but this is the miſery, and a juſt plague upon our ſo much formality, and prophaneſſe under our ſo much meanes of grace: there bee very few men, that make not the whole *Bible*, and all the *Sermons* they heare; yea, the *checks of their owne conſciences, and the motions of Gods ſpirit* utterly in-effectuall for want of wit and grace to apply the ſame to themſelves, whereas if they would rightly and ingenuouſly apply but one text or two, as *Matth.7.* 12. and 16. 26. or the like unto their own

The fooliſh ingratitude of ungodly men.

Want of application the cauſe of all impiety.

owne ſoules: as they can unto others (being better able to diſcerne others moates, than their owne beames) they might be everlaſtingly happy. But this is the gift of God alone, and naturall men love their ſins, better than their ſoules.

Objection, But you will ſay, what is this to us? Wee live unrebukably, wee pay every man his owne; wee are temperate, chaſte, &c. wee goe duely to Church; pray in our families; make conſcience of ſwearing, lying, &c.

All performances abominable except they proceed from right ends and a heart ſanctified

Anſwer, But does it flow from a pious and good heart ſanctified by the Holy ghoſt, 1 *Tim.* 1.5. *Acts* 15.9. Is it done in faith, and out of right ends as out of love, and obedience? becauſe *God* commands the ſame; that hee may bee glorified, and others edified thereby. Otherwiſe, all your beſt performances; are no better in Gods account; then *the offering of ſwins blood: or the cutting off of a dogs neck*, as himſelfe ſhewes Iſay 58.chap.and 66.3. 1 John 3 12.Matth.7.22,23.

Againe doe you pay *God* his dues alſo: doe you repent, and beleeve the

the Gospell: precepts and menaces, as well as promises? doe you declare your faith by your workes? doe you pray by the power of the spirit? and with the understanding also? 1 Cor. 14. 15. doe you receive the word with good and honest hearts? reade, conferre and meditate upon it? and also bring forth the fruits of it in your life and conversation? doe you sanctifie his Sabbaths? and see that all under you doe the same? love his children, promote his glory, and strive to gaine others to imbrace the Gospell? instruct your children and servants, and teach them to feare the Lord? doe you feare an oath? hate a lye, &c? love zeale, and devotion in others? make conscience of evill thoughts? vaine, and unprofitable words? grieve for your unprofitablenesse under the meanes of grace? for the evill which cleaves to your very best actions? and for sins of omission, &c? No, you may bee good morrall honest men: but none of these graces, grow in the Gardens of your hearts. You *have a forme of godlinesse, but you deny the power of it: and are reprobate to every good worke* 2 Tim.

Tryall of a Christian by the fruites of his faith.

Morrall men count zeal madneſſe, and Religion fooliſhnes

2 *Tim.*3.5. *Titus* 1.16. Yea, have you not ſtrange conceits, and baſe thoughts of the beſt men? doe you not deeply cenſure, & condemne the generation of the juſt? and thinke the worſe of a man, for having of a tender conſcience? doe you not *envy, hate, ſcoffe at, nick-name, raile on* and *ſlander* the people of God; and *miſ-conſture their actions and intentions? watch for their halting*, and combine with others againſt them? doe you not with *Feſtus*, account zeale madneſſe? and religion fooliſhneſſe with *Michal*? For men of the world, think the Religious fooles, and madde-men: but the Religious know them to be fooles and madde-men. Doe you not ſharpen your tongues in gall; and dip your pens in poyſon, to diſgrace the graces of God in his children? yea, have you not beaten off many from being religious by your ſcoffes and reproaches? and made them reſolve againſt goodneſs? and ſtaggered others, that have made ſome progreſſe in holineſſe? yes, every place where you come, and all that you are converſant withall, can witneſſe it. Yea, you hate zeale, and devotion

devotion ſo invetterately; that you can in no wiſe, bear with it in others. I ſpeake not by rote; for would I be ſo uncivill as you are, or doe by you, as you by others: I could name hundereds of you: though you will not confeſſe it, when taken in the manner; but juſtifie your ſo doing, by many collourable pretences. For poore ſoules, you are ſo *ignorant of Sathans wiles*, Epheſ. 6. 11. That with *Saint Paul* before his converſion, you perſecute the Church of God: even out of *zeale, to the traditions of your fathers*, Gal. 1. 13, 14. Phil. 3. 6.

They ſo hate holineſſe that they will hate men for it.

They perſecute us out of zeal

Which is the caſe almoſt of who not! for this ſinne, is ſo epidemicall that take forty men where you pleaſe *City* or *Country*, As they dwell, paſſe the ſtreets, or ſit in their pues: and nine and thirty of them are malignants to the power of religion. You will ſay it is a big word; but I have warrant for it: doth not our Saviour ſay, *you ſhall be hated of all men and nations for my names ſake*, *Matth*, 10. 22. and 24. 9. which infers, that all who are not hated for religion, are haters of reli-

Which is the caſe of not a few.

George

religion. Neither is Chriſt's name, any where more *ſpoken againſt*, then in *Iſrael*, *Luke* 2. 34. where all profeſſe themſelves to bee *Gods* people. The like place you have *Matth.*5. 11. And what is meant by theſe words? *I will put enmity betweene the ſeed of the ſerpent and the ſeed of the woman*, *Gen.*3. 15? but that all men living, are either the womans, or the ſerpents ſeed.

All hated for religion, or haters of religion.

As for other ſins, one man is given to *luſt*, another to *intemperance*, a third to *ſwearing*, a fourth to *couſening*, ſome to more than one, ſome to all of them: but who is not tainted with this ſinne? who is not an open or ſecret enemy to holineſſe? by reaſon of that generall contempt, which is caſt upon profeſſors. Yea, who is there, even of thoſe that have reſigned up their pride, and their luſt, and their lying, and their couſening; or what other ſinnes they have beene prone to? with whom this ſinne doth not remaine, as though they had a diſpenſation for this evill. Yea, and thinke they doe wondrous well in it for they delude themſelves, with a multitude of miſpritions, and falſe

ſur-

ſurmiſes againſt the godly; the ſoules of moſt men, being drowned in their ſenſes; and carried away with weake opinions, raiſed from vulgar miſtakes, and ſhadowes of things.

They have ſo hardened their hearts that we were as good admoniſh a ſtone.

And which is worſt of all; they have ſo hardned their hearts, and ſo ſeared their conſciences, with accuſtomary uſing it, even from their infancy: that a man were as good ſpeake to a ſtone, (*Ezek.* 11.19.) as admoniſh them of it, having *Pharoah's* curſe upon them, an hard heart, and a ſeared conſcience. And a bruit beaſt, is as capable of good councel as they. Yea, *braying in a Morter*, as *Solomon* ſpeakes would not alter them *Prov.* 27.22.

Nevertheleſſe, though they reſemble thoſe *Beaſts* that went into the *Arke* uncleane; and came out againe uncleane: yet it ſhall comfort me, that I have done my beſt, to plucke up this infectious weede out of mens hearts: that I have hopefully miniſtred unto them; whom I cannot cure. And that I have brought water enough, to waſh theſe *Blackamores* white: if it were in the power of water to do it

Beſides I did it as well for the godlies ſake, as for theirs: I conſidered, how my ſelfe was formerly foreſtalled with prejudice againſt goodneſſe; and how extreamly I miſ-judged both actions and perſons; by reaſon of that generall contempt, which was caſt upon Profeſſors: which for many yeares hindred me from entering upon a religious courſe.

The reaſon why al are not beaten off by their ſcoffes.

Yea, when *God* of his free grace, and good pleaſure had *brought me out of darkneſſe, into his marvellous light*: and touched my heart with the load-ſtone of the Goſpell: that I was not beaten off againe, from ever being religious; (through the daily ſcoffes, and reproaches which in every place I met withall; for refuſing to doe as others, with whom I was converſant) no reaſon can be rendered but that of the *Apoſtle, whom he did predeſtinate; them he alſo called, and juſtified, and ſaved.* Rom. 8. 30. And *O the depth,* Rom. 11. 33.

How to have our judgments cleared and our prejudice cured.

Wherefore when once my judgement was cleared, and my *prejudice cured*: by the ſage councell of a friend, and by pondering theſe few ſcriptures

tures, 2 Tim. 3.12. *Mat.* 10.22,23, *&c.* and 24.9 *Luke* 2. 34 and 4. 29. *John* 15.20. *Gen.* 3.15. 1 *John* 3.13. 1 *Pet.* 4.12,13,14. *Luke* 14,27. and 6.26. *Mat.* 5.10,11,12. *Phil.* 1.28,29. Both of them being driven home, or set on by the rodde of affliction: By Gods grace, I not onely shooke off this slavish yoke of bondage and feare, in which Sathan for the present held mee: But probably conjectured, that *God* would inable mee to discover and sound this depth of malice in Sathan & his adherents, which makes them so swel and rage against the godly: And thereby so convince the one, that they should not dare *to pervert the straight wayes of the Lord*, by turning away the weake from the faith: And so furnish the other, with Armour of proof against their scornes that they might see there was no cause; nor have the least thought, or purpose of returning.

Occasion of writing upon this subject.

For the effecting whereof, I have not beene sparing in either paines or prayer to *God*; for divine assistance (it being a subject, that none, (as I conceive) have hitherto handled)

All ineffectual except God give a bleſſing.

which I found extended to me, bleſſed bee his holy name beyond my expectation. Indeed we may ſpeake to the eare, but God alone hath the key of the heart, *Acts* 16. 14. To whoſe bleſſing I leave the ſucceſſe, and its uſe to the world. Humbly beſeeching the Almighty, that theſe lines may not riſe up in judgement againſt thoſe *Hazaells*; that have read them and are never the better: And ſo inſtead of *curing their ſinne*, prove a meanes to *increaſe their torment*.

R. Y.

An Alphabeticall Table, both for the Book, and for the Advertiſement.

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THE

THE CAVSE & CVRE OF Ignorance, Error, Enmity, Atheisme, Prophanes, &c.

SECT 1.

Question.

HOw is it, that the practice of Christianity is every where spoken against, under the name of Schisme, as the chiefe Jewes told Paul in his time? Acts 28.22. And that so soone as men become religious and conscionable, they are made a by-word of the people, Job 17.6. A song of the drunkards, Psal. 69.12. And generally hated of all, Math. 10.22.

The religious hated, and spoken against of all, and every where.

Answer. Know yee not (saith St. James) that the Amity of the World, is the Enmity of God? And that whosoever will be a friend

A secret enmity & antipathy betweene the wicked and Godly.

of the World maketh him self the enemy of God? James 4. 4. *A wicked man* (saith *Solomon*) *is abomination to the just*, and *he that is upright in his way, is abomination to the wicked*, Pro. 29. 27.

There is a naturall Enmity, and a spirituall Antipathy betweene the men of the World and the Children of God; whence it is, that the holy Ghost (who can give most congruous Names to Natures) useth in the Scripture, Gods Dictionary, not only to call wicked men Adders, Aspes, Cockatrices, Serpents, Dragons, Lyons, Tygers, &c. *Psal.* 10. 9. & 74. 13. & 80. 13. & 140. 3. *Esay* 14. 29. *Dan.* 7. *Zeph.* 3. *Math.* 23. 33. which are the mortallest Enemies to mankind that live; but most frequently Wolves, and the godly Sheep, *Behold* (saith our Saviour to his Apostles) *I send you forth as sheep in the midst of Wolves*, Mat. 10. 16. between whom there is a strange contrariety and antipathy living, and dead, as both Naturalists and Lutinists observe.

It is an everlasting rule of the Apostles, *He that is borne after the Flesh will persecute him that is borne after the Spirit*, Gal. 4. 29. not because he is evill, but because hee is so much better then

then himself. 1. *John* 3. 12. because his *life is not like other mens*; his wayes are of another fashion, *Wisd.* 2. 15. *for therefore speak they evill of you, because yee will no longer run with them to the same excesse of ryot*, 1. Pet. 4. 4.

Sect. 2.

Millions beaten off, from being religious: by the scoffs, & reproaches of wicked men.

Quest. *But are not many discouraged, and others beaten off from being Religious, through the daily scoffes and reproaches, which in every place the Godly meet withall, for refusing to do as others do with whom they are conversant?*

Answ. Yea millions, there being no such rub in the way to Heaven as that generall contempt which the Devill and the World have cast upon Religion and the practisers of Piety; which makes our Saviour pronounce that man *blessed that is not offended in him*, *Matth.* 11. 6. For hereby it is growne to that, that men feare nothing more then to have a name that they feare God, and are more ashamed to be holy then prophane, because holinesse is worse intreated then prophanenesse: with *Peter* we are apt to de-

ny our Religion, when we come in company with *Chriſts* Enemies: and with *David*, to diſſemble our Faith, when we are amongſt *Philiſtims*. Like thoſe white-livered Rulers, *John* 12. 42. who *loved the praiſe of men, more than the praiſe of God*, we chooſe to conceale our knowledge of, and love to Chriſt, leſt we ſhould be mockt, have ſo many frownes, and frumps, and cenſures, and ſcoffes, be branded with that odious and ſtigmaticall name of an Hypocrite, &c.

The miſerable condition of cowardly Chriſtians

True, with *Nicodemus*, we owe God ſome good will, but we dare not ſhew it becauſe of this, we would pleaſe him, yet ſo as we might not diſpleaſe others, nor our ſelves. Like the young man in the Goſpell, we will follow Chriſt, ſo Chriſt propound no other conditions, then what we like of: but what will be the iſſue, our Saviour ſaith expreſly. That he will be aſhamed of ſuch at the latter day, who are now aſhamed for his ſake, to beare a few ſcoffes and reproaches from the World, *Mark* 8. 38. A ſad ſaying for all ſuch: which conſidered ſeriouſly, would alter the caſe with many; as it fared with *Vſthazanes* an old Noble man, and a Chriſtian, that had been *Sa-*

pores

pores the *King of Persias* Governour in his minority: Who when *Sapores* raised a great persecution against the Christians was so terrified, that he left off the profession: But sitting at the Court Gate when *Simion* an aged holy *Bishop* was led to Prison, and rising up to salute him; the good Bishop frowned upon him, and turned away his face with indignation, as being loth to look upon a man that had denied the faith: whereupon *Vsthazanes* fell a weeping, went into his Chamber, put of his Courtly Garments, and brake out into these words; *Ah! how shall I apeare before God, and my Saviour whom I have denied; when* Simion *a man will not indure to look upon me: If he frown how will God behold me when I come before his Tribunall, &c.* For this Phisick so wrought with him, that he recovered not only health, but such spirituall strength, that he went boldly to the King, profest himselfe a Christian, and dyed a Martyr gloriously.

A remarkable example.

SECT 3.

The contempt of Religion makes many resolve against goodness.

BVt secondly, it so forestaleth (such as are without) with *Prejudice* against goodness and circumspect walking, that they resolve never to be Religious so long as they live: As how many not only stumble at *Christ*, the living and *chief corner stone, elect of God, and precious*, but quite fall as at a Rock of offence: yea, utterly disallow of the things that are excellent, only through the contempt which is cast upon Religion? 1 *Pet.*2.7.8.

What such mens thoughts are we may heare from the damned in Hell, *We fooles thought their lives madneß &c. Wisd.* 5.3.4. And experience shewes, that they will hate a man to the death, though he have nothing to condemne him, but his being holy.

They will make an evill construction of what soever we do, or speak.

Yea, where Satan hath once set this his porter of *Prejudice*, though *Christ* himselfe were on earth, that foule would stumble and be offended at his very best actions, as we see in the *Scribes* and *Pharisees*, who made an evill construction of whatsoever he did or spake: For when he wrought Miracles, he was a Sorcerer: When he cast out Devils, it was by the power

power of Devils: When he reproved sinners, he was a seducer: When he received sinners, he was their favourer: When he healed the sick, he was a breaker of the Sabbath, &c. *John* 8.

No reclaiming such, as are forestaled with prejudice.

Nor can the highest eloquence of the best Preacher ever reclaime such. For first, words are vagabonds where the admonished hath an evill opinion of the Admonisher Secondly, they are resolved against yeelding. Thirdly, let them be convinc't by strength of argument, the thought of those things presently passes away like the sound of a Bell that is rung. O this is a difficult Devill to be cast out, even like that which we read of, *Math.* 17. 16. For as all the Disciples could not cast out that Devill, no more can all the Preachers this: for the *Cure of prejudice* alone in one man, is more then to cure the seaven deadly sins (as the Papists tearme them) in another. Nay (if I may speak it with reverence) what meanes can God use that shall be able to convert such an one? The nine plagues shall not prevaile with *Pharaoh*, the graves opening, the dead arising, the vayle of the Temple renting the light of the Sun fayling, the Centurion confessing

fing, &c. will do no good upon the *Scribes* and *Pharisees*: Yea, though *Ahab* be told from the Lord, that if he go to War he shall perish, *yet he goeth and speeds accordingly.*

Sect. 4.

Meanes to cleare our Iudgments touching the worlds hatred.

Quest. *But how should weak Christians know the mystery of this iniquity, shake off this slavish yoke of bondage and feare, in which Satan for the present holds them?*

Answ. Search the Scriptures, and they will so cleare your judgement, and *cure your Prejudices*, that in some measure you shall be enabled to *quench those fiery darts*, *Ephes.* 6.16. I meane, the reproaches of those evill tongues, which are *set on fire from Hell*, *James* 3. 6. for *Virgil* most excellently and profoundly couples the knowledge of cause, and the conquest of all feares together.

First for the informing of your judgement, our Saviour *Christ* and his Apostles hath abundantly foretold the same. Of a multitude of predictions I'le only instance three or foure. *All that will live*

godly

godly in Christ Jesus shall suffer persecution, 2. *Tim.* 3. 12. Not some, but all: and what all, but even all that will live godly? Now, methinkes, if there were no other texts in the Bible but this one, it were omnisufficient to take away *Prejudice* and wonder touching the Worlds hatred and calumny: but the Scriptures are full of the like, *Ye shall be hated of all men and Nations* (saith our Saviour) *for my names sake*, *Math.* 10. 22. & 24. 9. Not of a few, but of all Men and Nations, that is, all naturall men, or the greatest part of men in all Countries and Nations, yea, and for no other cause, but for professing of *Christs* Name. Neither is *Christ a signe to be spoken against* of many in *Babylon*, or *Assyria*, but of many in *Israel*, Luke 2. 34 where Religion is profest publickly.

Religion most opposed, by formall professors.

Yea, when sincerity is wanting, the nearer the line with any opposition, the greater Eclips. The *Gadereans* but besought *Christ* to depart, his own Country-men drave him out, and cast him down headlong, *Luk* 4. 29. Yea, who was his greatest enemy but his greatest friend, even one of his houshold-Chaplains? And who but *Jeremies* familiars watched for his haulting?

Against

Againe (saith our Saviour) *The servant is not above his Master, Joh*n 15 20. But *Christ* having suffered so much, if we should rest, the Servant were above his Master, which were senslesse to thinke: For could not his wisdome, innocency, and holinesse, fence him from these scornes, and can thine fence thee? Besides, that ancient prediction must bee fulfilled, *I will put enmity between the seed of the Serpent, and the seede of the Woman Gen.* 3. 15. But, if there bee no war betweene the men of the World, and the children of God; if they should not hate and persecute us, this Prediction were not fulfilled: Yea, all the former predictions of *Christ*, and many, that I omit, should bee false; which were blasphemy once to thinke.

Christ & his crosse inseparable.

Wherefore *marvell not my brethren, though the World hate you*, as Saint *John* speakes, 1 *John* 3. 13. *Neither count it strange*, as Saint *Peter* hath it, *concerning the fiery tryall which is among you, to prove you, as though some strange thing were come unto you*, 1 *Pet.* 4. 12, for Christ and his crosse are unseparable, *Luke* 14. 27.

Whence that definition of *Luther* that

a Christian is a crosse-bearer.

Againe, search the whole Bible over and you shall not finde one holy man mentioned, without mention of something hee suffered from ungodly men; as it were easie to instance, how *Abel*, *Lot*, *Noah*, Righteous men *Abraham* the Father of the faithfull, *Isaac*, *Jacob*, *Joseph* Patriarches and Fathers of the Church, meek *Moses*, upright *Samuel*, holy *David*, wise *Solomon*, all the Lords Priests, Prophets, Apostles; yea the harmlesse Babes and our Saviour Christ himselfe, did severally suffer from wicked and ungodly men, yea, never man came to Heaven, but first hee passed through this Purgatory: God had one Sonne without sinne, but never any one without suffering; which makes our Saviour say, *Woe be to you, when all men speake well of you*, that is, when evill men speake well of you, for so did the *Jews* of the false Prophets, *Luke* 6. 26. Whereas hee pronounceth them blessed, which heare ill for well doing, *Mat.* 5. 11. Which leads mee to the second point.

All the saints have been hated and persecuted.

SECT.

SECT. 5.

Meanes to confirme comfort, & strengthen us against the worlds hatred.

SEcondly, For Scriptures to confirme, comfort, and strengthen weake Christians against the worlds hatred and calumny, these would be applyed which follow.

Blessed are they (saith our Saviour) *which suffer persecution for righteousnesse sake, for theirs is the Kingdom of Heaven*, *Mat.* 5. 10. And againe, *Blessed are yee when men shall revile you, and persecute you and say all manner of evill against you falsly for my sake, rejoyce and bee exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you*, *ver.* 11. 12. And Saint Peter, *Rejoyce, inasmuch as yee are partakers of Christs sufferings, that when his glory shall be revealed, yee may bee glad also with exceeding joy, for if yee be reproached for the name of Christ, happy are yee, for the spirit of glory and of God resteth upon you; Which on their part is evill spoken off, but on your part is glorified*, 1 *Pet.* 4. 12, 13, 14. Loe here is reward enough for all that men or divills can do against us: And what will not men under-

dergoe, so their reward may be answerable? This hath made thousands even ambitious to imbrace the flames. Your cruelty is our glory, said the *Martyrs* in *Tertullians* time, to their persecutors; for the harder wee are put to it, the greater shall our reward bee in heaven. It is to my losse (said *Gordius* the Martyer) if you bate mee any thing of my sufferings.

But yet further, what saith Saint Paul? *In nothing feare your adversaries, whose malice is to them a token of perdition, but to you of salvation, and that of God, Phil.* 1 28. Yea, in the same Chapter, ver. 29. He preferreth the gift of *suffering* before the gift of *beleeving*: And in his Epistle to the Church of *Thessalonica* peremptorily concludeth, that they are elect of God, from this ground, That they *received the word in much affliction with joy in the holy Ghost.* They that *dwell where Sathans seate is, holding fast Christs name, without denying his faith*: are Protestants indeed, *Revel.* 2. 13.

Their malice a good signe we belong to God.

Examine these Scriptures againe and againe, for every word of them is ponderous, and consider of whom and by whom they were spoken: then certainly

tainly thou wilt confesse, that if their be any *Nectar* in this life, 'tis in sorrows wee indure for Righteousnesse. And methinks, when I heare goodnesse calumniated, I beare it the easier, because the servants of vice do it.

SECT. 6

The originall of the worlds hatred.

Quest. *WHat is the* original *ground of the worlds hatred?*

Ans. That Proclamation which God himselfe made in *Paradise* Gen. 3. 15. where hee saith unto the Serpent; *I will put enmity between thee, and the woman, and betweene thy seed, and her seed, hee, or it, shall bruise thine head, and thou shalt bruise his heele.*

Gen. 3 15 opened & explained.

Quest. As to the building of an house, it is needfull, first to lay a good foundation, before wee either raise the walls, or cover it with the Roofe: so this Text being the foundation, roote, or spring of our insuing discourse, it is necessary (for the better supporting, and also conceiving of that which follows) clearly to open it, or take it in peeces, that every part may bee viewed severally.

Ans.

Anſ. The whole frame, or ſubſtance of the text being a generall Proclamation of *Warre*, even of its owne accord, falls, or empties it ſelfe into ten parts; And they eſpecially leade us to conſider theſe particulars, Viz.

The
- *Thing*, proclaimed,
- *Author*, proclaiming,
- *Captains & Souldiers*, between whom,
- *Cauſe* why,
- *End* wherefore,
- *Time* when,
- *Manner* how,
- *Place* where,
- *Continuance*,
- *Iſſue & effects*.

An enmity proclaimed, and what it is.

Queſt. *The whole being thus let fall into parts, let us take up each ſeverall in order, and view it. And firſt tell me what is intimated, by this Enmity which is here proclaimed.*

Anſ. By Enmity is ment, a bitter, inveterate, irreconſiliable and endleſſe hatred and deviſion; oppoſite to that amity and familiarity, which formerly had been betweene the Woman and the Serpent. Breifly it is the very gall of the Prince of darkeneſſe.

The Authour proclaiming.

Queſt. *Who was the Authour and proclamor of it?*

Anſ. The Authour and principall efficient of it, is God himſelfe: for if we looke a little backe to the preceding verſe,

verse, wee shall see that this (*J*)is *Jehovah*; the eternall God, and *Lord of Hosts*.

The Captaines and Souldiers between whom,

Quest. *Betweene whom was this Enmity proclaimed?*

Ans. Between the Serpent, and his seed on the one side: and the woman, and her seed on the other.

Quest. *What is meant by the Serpent, and his seede.*

Ans. By the Serpent wee are to understand Sathan who opened the Serpents mouth; and caused it to speake with mans voyce. as the Lord by an Angell, opened the mouth of *Balaams* Asse, *Num.*22.

All wicked men are the Serpents seed.

Secondly, by the Serpents seede, is ment the whole Generation of wicked men, as interpreters conclude generally: and other Scriptures make cleare, calling them Serpents, *Generations of vipers*, and *Children of the Divell.* Mat. 23. 33. *John* 8. 44. and 1 *John* 3. 10. yea! when Sathan by seducing *Adam*, to breake *Gods law* in eating the forbidden fruite, had deformed him after his own Image; as *God* had formed him after his: hee intituled all his heires to that name *the seede of the Serpent. John* 8.44.

8.44. of which more hereafter.

Queſt. *What is meant by the woman and her ſeed?*

Anſ. By the woman is meant *Eve*: by her ſeede, wee are to underſtand firſt and cheifely *Chriſt*; the ſingular ſeede, who was ſo the ſeed of the woman, as that hee was not of the *Man*. *Gal.* 4. 4. being borne of a Virgin. *Eſay* 7. 14. What is meant by the Woeman and her ſeed.

Secondly it implyeth all the elect & his members; who are not only *Eves* ſeede, as ſhe was the Mother of all liveing by nature; but by faith alſo: as elſe where they are called the ſeed, or *children of Abraham Gal.* 3. 29,

Queſt. *What may bee gathered from theſe tearmes thus explicated? and what inſtructions afford they?* Severall uſes of inſtruction.

Anſ. 1. That there was a twofold Kingdom ſet up in this world: A Kingdome of darkeneſſe, of ſinne, and of miſery; and a Kingdome of light, of holineſſe, and of happineſſe: the King, and cheife Commander of the one being Satan, the Prince of darkeneſſe; the God of this world, (that is of all wicked men in this World) And cheife of evill ſpirits, his ſubjects all the ſons of *Adam*, without exception, or exemption of any; even 1. Vſe.

the Elect before calling, and Regeneration; and the reprobate without limitation. And the King of the other being *Christ*, called in scripture *the wonderfull Councellor, the mighty God the everlasting Father and Prince of peace, the Lord of Lords and King of Kings. Isa. 9.6. Rev. 17.14.* who is also the chief of men, even the chief son of man. His Subjects, the godly alone, by which I understand so many of the Elect, as are regenerate: though indeed wee have all received our presse-money in baptisme, and ought every one according to our ingagement; maintain this fight against the Devil and the World.

i use

2. That Sathan hath more Subjects, than any *Emperor* in the world; yea, more men to serve and fight for him; than the Trinity which made us: that the little handfull of the *Church*, is inviroued, and besieged with a numberless Multitude of deadly Enemies: All the Armadoes and Troopes of Devills, all the Companies of the wicked, all the forces and powers of Hell; have bent their Bowes, and made ready their Arrowes, that they may privily shoote at the righteous; who are the only marke of

of their malice, and white at which they levell. *Psa.* 11.2.

I confesse among us Christians: *Christ* is the subject of all tongues; *Oh* that hee were the object of all hearts! but whereas the Schoole disputes of him, the Pulpit preaches of him, Hipocrites talk of him, time servers make use of him, Polititians pretend him, Profane men swear by him, Civill honest men persecute him, Millions professe him, few love him, few serve him, few care to honour him. Godly men even amongst us Christians, are like timber Trees in a wood; here one and there one; yea, it is to bee feared, that as once in *Israel*, a thousand followed *Baal*, for one that followed *God*: So now in *England*, many serve the *world*, and the *flesh* and the *Devill*, for one that truely serves *God* in sincerity, truth and holinesse.

3 Use

3 If our Enemies are so many in number, so great in might, in malice, in experience and cunning; as from hence wee are informed: yea, if wee have Enemies inferiour, as wicked men, exterior, as the world; interior, as the flesh; superiour, as the Devill; it behooves us not to trust to our owne strength (*Her-*

cules himselfe could not coape with two adversaries at once) but to implore the assistance of Almighty *God*, and *Christ* our Captaine; whose weakenesse was too strong for all their power and might; the which beeing done; feare not a strong Enemie against thee, seeing thou hast a stronger friend with thee.

Sect. 7.

Quest. WHat collect you in particular from those words; *I will put Enmity &c.*

The certainty of this War.

Ans. This shewes the stabillity, and certainty of it, for with *God*, neither doth his word disagree from his intention (because hee is truth it selfe) nor his deede, from his word, because hee is power it selfe: *God is not as man, that hee should lye; neither as the Sonne of man that he should repent: Hath hee said, I will put enmity, and shall he not do it?* Or *hath he spoaken the word, and shall not hee accomplish it?* Numb. 23. 19. *Heaven and Earth shall passe away, but one jott, or tittle of his word shall not passe, til all bee fulfilled,* Mat. 5. 18.

Quest.

Quest. *What instruction affords this?*

Ans. 1 That to be without reproaches, or persecutions, wee may rather wish then hope; for what peace can we looke for, betweene the seede of the woman, and the seede of the Serpent, seeing *God* himselfe from the beginning hath set them at Enmity? yea, once to expect it were an effect of frenzy, not of hope. Lessons of Instruction from hence. 1 Lesson.

2 Since we can expect no peace from the Serpents seede; let as many as are of the womans seede, and of *Christs* side; unanimously hold together. It is hard to say, whither *Bazil.* and *Eusebius*, who perceiving the *Arrians* to improve a difference between them; to the prejudice of the *Orthodox*; soone reconciled themselves, and united their forces together against the common enemy, are more to bee commended, Or the *Pope* to bee abhorred, who was so busie and hot against *Luther*, that hee neglected to looke to all *Christendome* against the *Turke*. Which declared, that hee could easier disgest *Mahometisme*, then *Lutheronisme*. The case of too many in our dayes, that thinke they love *Christ* fervently, though wee may justly suspect 2 Lesson.

the contrary, by their being so busie, and hot against the *Reformation* established. Against which they cannot bring any expresse scripture; only they seek straws to put out their own eyes, & puzzell others withall. As *Bernard* speaks of some in his time; and sure I am, it would argue more love to *Christ*, and obedience to his gospell; if they would joyne with the godly party, against *Atheists*, and *Papists*. As, let but two *Mastifes* bee jarring betweene themselves: when the *Bare* comes they forget private strife, to assayle their common Enemy. And certainly they might bee as firme friends to truth; although they were not such bitter enemies to peace. For as the case standeth it is hard to determine whether they more intend to doe *God* service; or really doe the *Devill* and his instruments service; by their contradicting, and aspersing all that are not of their owne judgement.

3 Lesson 3 If the Lord have put this Enmity, betweene us and the wicked. Here is warrant in opposing, comfort in suffering.

4 Lesson 4 If the seede of the Woman, fight on *Christs* side, and they have *Gods word* for

for their warrant: they are sure to have him assist them, and prevent their Enemies: and is not that *God* wee fight for able enough to vindicate all our wrongs?

Sect. 8.

Originall sin the originall of this discord.

Quest. *What occasioned the Lord to proclaime this enmity?*

Ans. *Adams* sinne in eating the *forbidden fruite*, and Sathans malice in moving, and seducing him thereunto, was the meritorious cause: the originall of this discord, is from originall sin.

The end why threefold,

Quest. *What was the finall cause or end why God proclaimed it?*

Ans. His end was threefold, in regard of himselfe, the wicked, and the godly.

1 In regard of himselfe: his principal end was his owne glory, which should arise from the manifestation, or admirable composition of his justice, mercy, holinesse, wisdome, power, and providence herein.

2 In regard of *Sathan*, and wicked men; that hee might for the present punish one sinne with another, and in the

end take due vengeance on them in their greater condemnation, and finall Ruine and destruction.

3. In regard of the Godly for their greater good, as namely that they might, by this affliction and chastisement, be stopt in their course of sin, be brought to the sight of their evills past, and made repent of them, and prevented from sinning for the time to come, and lastly to keep them in continuall exercise, that so they might walke on in the way of holiness which will bring them to eternall happiness, and not to be condemned with the world.

God the Author without being the Author of sin.

Sect 9.

Quest. *But how can God be the Author of it, without being the Author of Sin?*

Ans. Very well; Even as the temporal Magistrate may put a fellon to death, without committing of Murther: That he, which is the fountaine of all good, is not the Author of any evill herein, may appeare.

1. Reason.

1. By considering how the case stood at this time, with *Adam* and al his posterity, being condemned persons, every moment expecting, and waiting for that direfull

direfull ſentence to be executed, and inflicted upon them, which *God* before had threatned, in caſe they ſhould tranſgreſs his Royall command *Gen.* 2. 17. Namely the ſentence of death.

Which was threefold, viz. of { *Body* which is the *temporall* / *Soule*, which is the *ſpirituall* / *Body and ſoule* which is *eternall* } Death

Oppoſite to that three-fold life of { *Nature*, / *Grace*, / *Glory*. }

The which if it had been fully, and univerſally accompliſht, we could have had nothing to ſay, but that God was juſt (as now we have no reaſon to give why ſo many ſhould be Redeemed, but becauſe he is mercifull) yet becauſe he would, according to his nature in Juſtice remember Mercy, he ordained a Saviour, and Remedy even *Chriſt* implyed in the Pronoune Relative, *Hee*, for ſo many as he had before predeſtinated, to be borne againe by his word and Spirit. *John* 3. to a lively faith, whereby they might lay hold on this Remedy, yet with all hee did appoint, that this their way to *Heaven* ſhould be thorny and troubleſome. To which end he mixed with the ſweet promiſe of Salvation, the bitter Ingredi-

ent

ent of griefe and sorrow, Implyed in the word *Enmity*, but yet more to justifie this Judgement of *God:* that is, to make it appeare just.

2 Reason. 2 It will appeare if we distinguish the ends of *God*, *Satban*, and *wicked men*. To which purpose I will instance in our *Saviours* example; *Judas* delivered him to death for gaine, the *Jewes* for Envy, *Pilate* for feare, the *Devill* provoked each of them, through this *Enmity*; *Christ* himselfe to obey his Fathers will, *God* the Father in love to sinners, and for their Redemption, each did one and the same thing. But to contrary ends: so when this Enmity breaks forth in the wicked, *Satban* hath a hand in it as a malicious Author, As when he entred into *Judas* and made him betray *Christ*, *Luk* 22. 3. *Man* himselfe as a voluntary Instrument, as when *Pharoah* hardened his owne heart against the *Children of Israel Exod.* 9. 34. *God* as a most Righteous Judge, and Avenger, as when hee also hardened *Pharoahs* heart, *Exod.* 9. 12 but how? even by permitting the seed of the Serpent, from his owne malicious inclination to hate the seed of the Woman: not by infusing this malice, nor by

The same further cleared.

by withdrawing any grace, but only by denying that grace which hee was not bound to give: he doth not infuse corruption, he doth not with hold the occasion, Even as when the Rider gives his fiery horse the Reyns, we saie he puts him on; In mercy infusing this Enmity into the seed of the Woman, against the seed of the Serpent: Not against their persons, as they are his Creatures, but only against their condition, disposition, and wicked conversation; we and the Devill should never have falne out, we agree but too well, but that *God* hath put an enmity between us. Yea in the last place, as *God* turned the treachery of *Judas*, not only to the praise of his Justice, Mercy, &c. but to the good of all beleevers, so he turnes this Enmity of Sathan and wicked men, to his Childrens great advantage, and his own glory. And hereupon is that distinction of adversities: as they come from *Sathan*, they are usually called *temptations*; as they come from *men*, *persecutions*; as from *God*, *afflictions*. And well may hee work good, by evill Instruments, when every Prince, or Magistrate hath the feat to make profitable Instruments, aswell of

The distinction of adversities.

of evill persons as of good: And each *Physitian* can make poyson medicinable.

Sect 10.

The time when this warr was proclaimed.

Q. *This rub being removed, and the passage made cleere: proceed in the wayes of your Text, and shew me the time of this Enmity.*

Ans. First I will make a distinction, and then give the Answer. The circumstance of time is twofold; the time when it was proclaimed, And the time that it is to continue.

1. If wee consider the time when it was first proclaimed; It was immediatly after the fall, when *Adam* had newly sinned: not long after the Creation: even when time it self was not a week old, as is probably conjectured by the learned.

2. The time that it is to continue.

2. If we consider the time that this Enmity is to continue, it is either generall, or particular; The generall time is here set downe in the Text indefinitly. *I will put Enmity between thee and the Woman, and between thy seed and her seed.* which being without limitation, is to be understood largely, and so signifies that it is perpetuall without end, from the beginning of time, to the end of all time, when time (saith one) began

gan, this malice first began, nor will it end but with the latest Man: It is an everlasting *Act of Parliament*, like a *Statute in Magna Charta.*

3. If we consider the time more strictly, then it signifies in the Subject possest of it, the whole time of a wicked mans life: or if in time he becomes the Womans seed by a new birth, then it signifies that part of his life, which went before Regeneration: But in the Object of it, for the whole time of a godly mans spirituall life, after he is become the Womans seed, even from the morning of his new birth, to the evening of his departure hence, without intermission which makes the Psalmist cry out, *for thy sake are we killed all the day long*, Psal. 44.22.

3. The time more strictly in regard of the subject and object.

Quest. *What may wee gleane from hence?*

Answ. Some comfort, in that this War shall once have an end: The *Israelites* shall not alwayes live under the Tyranny of *Pharaoh*, or travells of the *Wilderness*: Nor the seed of the Woman alwayes under this heavy yoak of affliction and persecution: for Death shall free us from our sorrowes, aswell

A Vse of comfort.

as from our sinnes, yea as this is their time to persecute, ours to suffer, so their time will come to suffer, ours to triumph, let me rather feele their malice, *then be wrapt up in their vengeance.*

SECT. II.

The manner of their venting this enmity

Quest. *WHat is their manner of venting this Enmity?*

Answ. Sathan the Prince of Darknes, and his adherents the wicked world: do war against *Christ* and his Members two wayes, by *Persecutions*, and by *Perswasions*, under which two Generalls, are comprised divers and sundry particulars, which I shall severally speak of, when I come to the Properties of this Enmity, In the meane time we are to take notice, that all Sathans businesse was, and is (at, and ever since the fall of *Adam*) to slay Soules, 1 *Peter* 5. 8. *Iob.* 1.7. Neither doth he want Instruments in all places, to further, and promote this his designe.

The circumstance of place three-fold.

Quest. *Now a word of the place where.*

Answ. The circumstance of place, is threefold.

1. If

1. If we consider the place strictly, in respect of the Subject in whom it resides: then it is principally the heart of Man unsanctified.

2. If we consider the place, where it was proclaimed, then it is *Paradise*, or the *Garden of Eden*, as verse 23. shewes.

3. But if wee consider the place, where they exercise this Enmity, then it is the place of this miserable world, where the *Church* is Militant indeed, *Revel.* 12. 7. It is said *there was warre in Heaven, Michael and his Angells fought against the Dragon: and the Dragon fought and his Angells*; But this cannot fitly be construed of Heaven in Heaven, but of Heaven on Earth: For in Heaven the *Church* is triumphant, and the Devill in the beginning *was cast out of that Heaven*, 2. *Peter* 2.4. And there is no Warfare, but all wellfare, no Jarr; but love and peace; yea such a peace, as passeth all understanding, So that by Heaven there, is meant, the *Church* of *God* on Earth; called in holy Scripture *Heaven*, and *holy Jerusalem above*; for that her chiefe treasure is in Heaven. *Math.* 6. 20. her affections in Heaven. *Colos.*

Colos. 3. 2. her Conversation in Heaven, *Phil.* 3. 20. and for that the Lord of Heaven, dwells in her heart by faith. *Ephes.* 3. 17.

SECT. 12.

Quest. WHat *is promised shall be the issue, or effect of it; and who shall get the victory?*

What will be the issue & who shall get the Victory.

Answ. The issue or effect is declared in these words; *He shall bruise thine head, and thou shalt bruise his heele.* The meaning whereof is this.

What is meant by bruising the head.

1. By bruising of the head, is meant *Sathans* overthrow, and finall Ruine and distruction by *Christ*, in respect of his Power, Dominion, and Workes, *John* 12. 31. and 1. *John* 3. 8. to which purpose the words of the Apostle, are very significant. *Hee also himselfe tooke part of our flesh and blood that through death he might destroy him, that had the power of death, that is the Divell,* Heb. 2. 14. And he being overcome, his seed are overcome, and perish with him, *Revel.* 12. 9. *John* 14. 13. 30. and 12, 31. 32. And this is the first promise of grace, and life

life made to *Eve*, and all mankind, now dead in sin, and enemies to *God*. *Colloss.* 2. 13. and 1. 21. Neither is it only meant of *Christ* in his owne person, but it implyes that all his Members, by resisting the *Devill* stedfastly through faith in him, *shall have victory* also 1 *Corinth.* 15. 57. *given them by the God of peace, who shall bruise* Sathan *under our feet shortly*, as the Apostle speaketh plainely, *Rom.* 16. 20. Faith in the *Lamb*, shall put this roaring *Lyon* to flight: *They overcame him by the blood of the Lamb*, *Reve.* 12. 11.

Secondly by his heele bruising is meant, What by bruising the Heele.

1. First *Christs* holy wayes, which *Sathan* should by all means (either of *Temptations*, or *Persecutions*) seek to suppresse.

2. And secondly his humane Nature, which *Sathan* should afflict all manner of wayes, untill he brought upon him

That { *Shamefull*, *Painefull*, and *Cursed*, } Death of the Crosse, *Gal.* 3. 13.

For then his heele was bruised, when his Body was crucified. And it was no

more then the bruising of his heele; his divine Nature being impassible and untouched; where note that it was the politick malice of the Devill and the World, that aymed by the death of the Generall, to disband the Army. So long as *Christ* lived on earth, we read of no persecution against his *Disciples*, *Matth.* 9. 15. But let him be once removed, and then there is havock made of the Church, *Stephen* is stoned, *Peter* crucified, *Paul* beheaded, some strangled, some burned, some broyled, some brained, all but only St. *John* murthered. And Thirdly it is meant, that all who beleeved in *Christs* name, shall suffer bruising, in one kinde or other for his sake: And then his heele is bruised, when his Members are afflicted: But all the hurt they can do is, but to bruise the heele.

Bruise them in their { *Persons*, *Estates*, *Good Names*; }

For to hurt their best parts, their Soules, they shall never be able: yea all this bruising in the end shall turne to the further good.

Of

Of their Soules, { Here in Grace, / Hereafter in Glory. }

And so you have the *matter*, the *Author*, the *Subject*, the *Object*, the *Cause*, the *End*, the *Time*, the *Manner*, the *Place*, the *Continuance*, the *Issue* and *effects* of this Enmity.

SECT. 13.

Quest. BY your opening of this Text, and unveyling of the termes: I see it looketh two severall wayes, and that it reacheth out as it were with one hand, a blessing to all beleevers, as well as a curse with the other to all wicked men and Spirits.

Answ. Yea it is like a Checker; { halfe *white*, / halfe *black*. } Consisting as

Much of Mercy and Consolation, as Judgement and terror: resembling *Moses* who saved the *Israelites*, and slew the *Egyptians*. For as harsh as the words sound, they are so full of grace, and mercy; and containe so much in a little, that this text may well be called the

This text an epitomy of the whole Bible.

the Goſpells Epitome; yea the marrow, or pith of the whole Bible, compiled by wiſdome it ſelfe; A ſhort, yet abſolute Sum of all holy faith, yea the foundation of all whatſoever the Prophets and Apoſtles have written, or Miniſters do preach; The key of the Scriptures, as *Ambroſe* calls the Creed; It is but of a ſhort ſound, but of a large extent; little in ſhew, infinite in ſence.

In fine, it is ſo large for matter, ſo ſhort for phraſe, ſo profound for depth, ſo ſweet for Conſolation, and yet ſo terrible for ſeverity, that it well ſuites with the Author who ſpake the words and none els.

Queſt. *I perceive then, that to draw this* Well *dry, to dig this* Mine *to the bottome, and to ſpeak of each ſeverall, in this* univerſe *were an* Herculean *work, and fit for ſome divine* Theſeus, *or* Solomon.

Beſides it would require too large a volume, for Common uſe: wherefore it ſhall content mee, you only Anatomize that part or Member of the whole which is here termed Enmity, by laying open the veines, and Arteries thereof; it being the very point, or mayn Center, the pole, or Cardinall Axeltree, upon which this text moves, and

is

is turned. And that will be ſufficient: For where prevailing is by lyes, there diſcovery is victory; yet leſt the Pages ſhould ſtill grow, As fiſh into a multitude, garble your notions, and give us but the very Marrow of the matter. And becauſe Method to the matter is as faſhion to Apparell; and form to building, propoſe what ſhall be your order of diſtribution.

Order and diſtribution of the whole booke.

Anſ. As the *Throne of Solomon* was mounted unto, by ſix ſtaires: ſo this Throne of *Sathan*, this ſtrong hold of the wicked, may be mounted unto (for I only intend a diſcovery at this time) by a Ladder of ſix ſteps, ſet upon this ground which is already laid, or if this originall, be counted for one ſtep, then the Ladder conſiſts of ſeaven ſtaves, anſwerable to the ſeven ſteps which led up to that *Temple in Ezekiels Viſion, Eſek.* 40. 26. For

I will draw all our preſent diſcourſe, to one of theſe heads: (taking liberty ſo to place them, as may ſerve beſt for my purpoſe, and the Readers benefit.)

Viz. { *Originall*, *Continuance*, *Properties*, } of Enmity.

The { *Causes*, *Ends*, } Why wicked men hate and persecute the Godly.

Reasons why, { *God* permits them; *The Godly* suffer it so patiently.

These seaven shall limit my speech, and your patient attention, and I take them only to be inherent in the words, there be some short adherent circumstances, which I shall salute as I passe, they may be within the circumference, these are in the heart and Center; And these alone as I suppose, may serve as spectacles, to see the Devill and his Workes by, in the matter of hatred and persecution.

SECT. 14

Quest. TO begin with the second point proposed (having dispatched the

the first) and to proceed from Explication to Confirmation, and so to Application. How prove you that there hath been in all Ages past, is now, and ever shall be between these two Kings Sathan *and* Christ, *and their Regiments, the wicked and the Godly, a perpetuall War, Enmity and strife, according to the Lords prediction or Proclamation?*

The continuance of it in all Ages.

Ans. For proofe I could produce Testimonies and examples innumerable there being scarce a Page in the Bible, which doth not either expresse or imply somewhat touching this Enmity, yea as if the Scriptures contained nothing else, the holy Ghost significantly calls them the book of the Battailes of the Lord, *Numb.* 21. 14. as *Rupertus* well observes.

And because examples, give a quicker impression then Arguments: the proofe shall be by Induction of particuler instances collected from the Scripures and Ecclesiasticall History, wherein I will be briefe, and only mention, Three in every Age (though the Sea of examples hath no bottome) for that I shall be forced to speak more

at large when I come to the properties and Causes of Enmity.

The continuance of the worlds Enmity in all Ages.

Viz.
1. *In the old world before the flood.*
2. *After the flood, before the Law.*
3. *After the Law, before Christ.*
4. *Since the Gospell in the time of Christ and his Apostles.*
5. *After the Apostles for the residue of the ten Persecutions.*
6. *From the Primitive times and Infancy of the Church hitherto.*
7. *For these present times wherein we live.*
8. *For the time to come unto the Worlds end.*

1 It was before the Flood.

1. To begin with the first Age, *Viz.* the old World before the Flood. Wee read of this War, enmity and strife between *Cain* and *Abell*, 1 *John* 3. 12. Betweene *Lamech* and the holy Seed, *Gen.* 4. 23. 24. and between those wicked Gyants, which *Moses* speaks of, and the sons of God, *Gen.* 6. 2. to. 12. Yea, those Gyants bad battle to Heaven, as our Mythologists add, to *ver.* 4.

Sect.

Sect. 15.

2. After the Flood, before the Law, between all the men of *Sodom* and righteous *Lot*, *Gen.* 19.4. 9. 11. 2 *Pet.* 2. 8. between *Hagar* and *Ishmael*, the Bondwoman and her son, and *Sarah* and *Isaac*, the Free-woman and her son, *Gen.* 21. 9. 10. *Gal.* 4. 29. And between *Esau* and *Jacob*, first in the wombe, the more plainely to shadow out this enmity, *Gen.* 25. 22. 23. and after they were borne, *Gen.* 27. 41. 2 After the Flood before the Law.

Sect. 16.

3. After the Law, before *Christ*, between *Doeg* and the eighty five Priests, which he slew with the edge of the sword, 1 *Sam.* 22. 18. 19. Between *Jezabell* and all the Prophets of the Lord, which she destroyed, 1 *Kings* 18. 13. 14. And between the Heads in *Israel* in *Micahs* time, and all that were good, *Micah* 3. 2. 3 After the Law before Christ.

Sect.

SECT 17.

In the time of Christ and his Apostles.

4. SInce the Gospell, in the time of *Christ* and his Apostles this enmity so manifested it selfe, not only in the *Gentiles*, but in the *Jewes*, Gods owne people, who first moved those persecutions against *Christ* and his Members, that having beheaded *John* Baptist his Harbinger, and crucified himselfe the *Lord of life*, we read, that of all the Twelve, none dyed a naturall death save onely Saint *John*, and he also was banished by *Domitian* to *Pathmos*; and at another time thrust into a Tun of seething Oyle at *Rome*, as *Tertullian* and Saint *Hierom* do report: See *Acts* 7.51. to 60. & 12. 1. to 5. *Rom.* 8.36. *John* 21.18.19.

What a multitude have suffered for professing Christ.

Now all these, besides many other of his Disciples, suffered martyrdome meerely for professing the faith of Christ; whereof some were stoned, some crucified, some beheaded, some thrust thorow with Speares, some burnt with fire, with a multitude of other Beleevers, for Ecclesiasticall History makes mention of two thousand which suffered the same day with *Nicanor*

canor, *Acts and Monuments*, page 32. which makes Saint *Paul* cry out, *I think that God hath set forth us the last Apostles, as men appointed to death*, 1 *Corinth.* 4.9.

Sect 18.

5. After the Apostles, if we consider the residue of the ten Persecutions, rayled by the *Romans* against the *Christians*, which was for three hundred yeares, till the comming of godly *Constantine*, we find that under *Diocletian*, seaventeen thousand Christians, were slaine in one months amongst whom also was *Serena* the *Empereſſe*, yea under him and nine other *Emperors*, there was such an innumerable company of innocent Christians put to death and tormented, that St. *Hierome* (in his Epistle to *Chromatius* and *Heliodorus*) saith, There is no one day in the whole yeare unto which the number of five thousand Martyrs might not be ascribed, except only the first day of *January*, who were put to the most exquisite deaths and torments that ever the wit or malice of men, or Devills

5. After the Apostles in the time of the tenne Persecutions.

Devils could invent to inflict: we read of no lesse then twenty nine severall deaths that they were put unto, if no other be omitted.

Sect. 19.

6 From the primitive times hitherto.

6 FRom the primitive times and infancy of the Church hitherto the *Turk* and the *Pope* have acted their parts, in shedding the blood of the Saints, as well as the *Jewes* and *Roman* Emperours: touching which, for brevities sake, I referre you to the Book of *Acts* and *Monuments*. Yet because a taste may please some, I will insert what the Holy Ghost hath foretold in the *Revelation*, touching the *Pope*, who calls himselfe Christs Vicar and supreme Head of the Church: the Angell, speaking of the Whore of *Babylon*, saith, *Shee was drunk with the blood of the Saints and with the blood of the Martyrs of Jesus*, *Revell.* 17. 6. Which in part was fulfilled in *England*, under the raigne of Queene *Mary*, when in one yeare, a hundred seventy six persons of good quality were burnt for Religion

on, with many of the Common sort: and in *France*, for before these late bloody Massacres, there were more then two hundred thousand which suffered Martyrdome about Transubstantiation: For the chiefe persecutors of *Christ* and his followers, are not *Atheists*, or *Turks*, or *Jewes*, but such as hold great place in the Church, *Antichristians* and *Pseudochristians*, which makes our Saviour say *they shall excommunicate you*, that is, they shall blot out your names from among Gods people, or cast you out from the visible outward communion of the Saints.

And indeed, vertue hath ever suffered most from those, which should and seeme to uphold her: and intruders upon other mens right can indure any man, how bad soever, rather to live by them, then the servants of him whom they intrude upon, as you may see, *Mat.* 21. 33. to 39. where those Farmers of the Vineyard killed the servants, who came to receive their Masters rent: they did not kill the Theeves and Robbers and spoylers of the Vineyard, but the servants; yea, and the Son too, and the end of all was, that they

Formall Christians the greatest persecutors of true Christians.

they might take the inheritance.

Yea, the godly have ever suffered most from such as professe the same Faith and Religion with them. It hath been the complaint almost of all the Fathers and Saints of God, which have written, that the faithfull, in their several times, were hated, traduced, calumniated, slandered, reproached, accused, persecuted and condemned of such as profess the same Religion with them, (though under other pretences, yet only for their outer and holy lives, that they stucke close to the truth, made conscience of their wayes, and would not rush so boldly into sin as others. *Eccleſiaſticall Hiſtory. lib. 6. Chap. 4. §. 16.*

SECT. 20.

7 In the times wherein we live.

7 TO come unto these present times wherein wee live. Is the World mended with age? Yea, I would to God we did not find, that as it is in the little world, the older it grows the more diseased; so in the great world, the older the more vicious; that the con-

consummation of times and sins were not met together upon us. But as commonly in a diseased body all the humours fall down into the Legs or feet, and make an Issue there: so the corruption of all ages hath sliden downe into this of ours, as into the feete. *Many* (saith the Apostle) *walke, that are enemies to the Crosse of* Christ, *Phil.* 3.18. If many in Saint *Paules* time, more now; for Satan, who was then bound is now loosed again out of his prison, and hath great wrath, because he knows he hath but a short time, *Revel.* 12.12. To speake onely of the entertainment which piety finds among such as would be counted (not only Christians but) Protestants, which principally I intend. Is it possible for a man to live a conscionable and unreprovable life, abstaine from drunkennesse, swearing, prophaning the Lords day, separate himselfe from evill, yea, wicked company, be zealous for the glory of God, &c. Without being traduced, calumniated, hated, slandered and persecuted for the same? No, it is not possible: for if our righteousnesse doe but exceed the righteousnesse of a swearer,

A holy life cannot escape persecution.

or

or a drunkard, we are sure to be persecuted for our righteousnesse, as *Abel* was persecuted of *Caine*, because his Sacrifice was better than his. If a man walk with God, he is too precise: if he will be more than almost a Christian, he is curious, phantastical, factious, and shall be mocked with the Spirit, as if the spirit of God were a spirit of dishonour and shame. How common a thing is it to wound all holinesse under the name of *Puritan*, a name so full of the Serpents enmity, as the egge of a Cockatrice is full of poyson? What should I say? The world is growne so much knave, that 'tis now a vice to be honest. O the deplorable condition of these times! Even the Devill himself durst not have been so impudent, as to have scoft at holinesse in those ancient and purer times: but now I could even sinke downe with shame, to see Christianity every where so discountenanced: our very names come into few mouths, out of which they returne but with reproaches. Amongst the rest of our sins, O God, be mercifull to the contempt of thy Servants.

True, blessed be God, and good lawes,

we

we suffer little but the lash of evill tongues; but were wicked mens powers answerable to their wils and malice, they *would deliver us up to be afflicted, put us out of the Synagogues, excommunicate and kill us*, as our Saviour shewes, *John* 16.2. 33. and *Mat.* 24.9.

Yea, their enmity and hatred would be so virulent and bitter, that the brother would betray the brother to death the Father, the Son, and the Children would rise up against their Parents and cause them to dye, the kinsman against the kinsman, and the friend against the friend, only for professing *Christs* name, & being religious, as himselfe affirmes, *Matth.* 10. 34, 35, 36. *Luke* 21. 16.17. Neither is it strange, for this was one of the endes of *Christs* comming into the World, as appeares, *Mat.* 10. 34.35. where himselfe saith, *Think not that I am come to send Peace, but the sword*; meaning between the seed of the Serpent & the Seed of the Woman; for *I am come to set a man at variance against his Father, the daughter-in-Law against the Mother-in-Law, and a mans enemies shall be they of his owne household*, *Luke* 12.51,52,53. Neither want we precedents of this;

This enmity makes them forget all naturall affection.

For, by whom was upright *Abel* persecuted and slain, but by his owne brother *Caine*? Who scoffed at righteous *Noah*, but his owne son *Cham*? By whom was that vertuous and religious Lady *Barbara* put to death, for imbracing the Christian Faith, but by her owne Father *Dioscorus*? Who made *Serena* the *Empresse*, a Martyr for her faith in *Christ*? but her owne Husband *Diocletian*. Who helped to burne *Bradford*? but *Bourne*, whose life he had formerly saved. And lastly, by whom was our Saviour *Christ* betrayed, but by his owne Disciple *Judas*?

SECT. 31.

8 It will continue so long as time continues.

8. FOr the time to come, As this strife and enmity in the wicked against the Godly, was early in its entrance, taking its first being in the beginning of time, and hath constantly continued hitherto: so it will be long in continuance, and endure to the end of time, as the Scripture shewes: Yea, the last remnants of time are likely to have the most of it, because as in them

love

love shall wax cold, *Matth.* 24. 12. so as love groweth cold, contention groweth hot.

More expresly the Holy Ghost foretels, That *in the last dayes shall come such perilous times*, that *all who will live godly shall suffer persecution*, and that *toward the end of the World there shall be scoffers, false accusers, cursed speakers, fierce despisers of them that be good, such as shall turne the grace of God into wantonnesse, and deny God the only Lord, and our Lord Jesus Christ*; *And being fleshly, not having the Spirit, they shall speak evill of the things which they know not*; *And whatsoever things they know naturally as bruit beasts, which are without reason*, in those things *they shall corrupt themselves*; *And that many shall follow their damnable wayes, whereby the way of truth shall be evill spoken off*: And that *as Jannes and Jambres withstood Moses*; *so these also shall resist the truth, being men of corrupt mindes, reprobate concerning the Faith, being before of old, ordained to condemnation*, 2 *Tim.* 3. 1. to 13. 2. *Pet.* 2. 2. & 3. 3. *Jude* 4. 10. 16, 18, 19. And so much of the continuance.

Now to wind up with a word of

Application of the point.

Application: If it be ſo, that all the Godly that have gone before us have been envyed, hated, traduced, nick-named, and perſecuted by wicked men, and all that come after us ſhall be; let no particular member of the Church look to faire better then the whole body: we ſee the Patriarchs went this way, the Prophets this way, the Apoſtles this way, the Martyrs this way, this way went all the Saints and ſervants of God, and do we look for an eaſier way? Yea, if the deareſt of Gods Children in former ages have ſuffered ſo much for *Chriſt*, beene put to ſuch cruell deaths and torments for keeping of a good conſcience; let us praiſe the Lord, who hath dealt with us farre otherwiſe; and pray for good Magiſtrates to whom, next under God, we owe the thanks: Yea, if our Fore-fathers ſo willingly underwent thoſe fiery tryals, let none for ſhame ſhrink under the burthen of an aiery tryall only.

2. If the brother perſecute the brother, the ſon, the Father, the Parent his Childe, the Hnsband his Wife the Diſciple his Lord, thinke it not ſtrange to be

be perſecuted of any; for lightly they which are not perſecuted, are perſecutors themſelves.

SECT. 22.

Queſt. *HAving proved the* Continuance *of this Enmity in all ages, now tell us what be the* Signes *and* Properties *of it.*

Twenty two ſignes or properties of this enmity.

Anſ. They are either { Mentall, Verball, or Actuall. } The firſt whereof

are inward and ſecret, the two later outward and manifeſt.

Queſt. *What are the* mentall properties, *which you call inward and ſecret.*

Anſ. They are foure in number.

It being their manor { 1. To envy the good; 2. To contemne the meane; 3. To rejoyce at the evill } Eſtate of the Godly. 4. To hate them.

Firſt, it is t[illegible]ner of wicked men,

out of *Enmity* to envy the vertuous and good estate of the godly: For envy shall lead the Troope, as *Judas* lead the Souldiers; and it may challenge the first place in the right-hand file (as pride doth in the Popes Catalogue of the seaven deadly sinnes) because it was the eldest and first borne sin that ever was in the Devill, after he was cast out of Heaven, and the first that ever he begate upon our nature, after we were cast out of Paradice; which makes St. *Austin* therefore call it (as by a kind of excellency) *the Devills sin*. Thus *Caine* envied his brother *Abel*, *Gen.* 4. 5. *Saul*, *David*, 1 *Sam.* 18. 28. 29. and those unbeleeving *Jewes*, *Paul*, *Acts* 17. 13. The wicked take as much delight to see the vertuous life of an holy man, as sore eyes do to look upon the Sunne. How contrary are good Angels and evill men? The Angels rejoyce at that, whereat these powte and stomack; they are ready to cry and burst for Anger, at that which makes musick in Heaven. But why is it? These Antipodes to vertue, having lost all good themselves, are vexed to see it in another: a true note to know the Serpents Seed by, for it

1 They envy the Godly.

Envy the Devills cognizance as love is Christs.

it is the Devils cognizance, 1. *John* 3. 14,15. as Love is *Chriſts*, *John* 13. 35.

And as it is the very Lees of vice; ſo it hath a puniſhment anſwerable: for by a juſt judgement of God, their owne malice turnes back into their owne bowels, as it is *Pſalm*. 7. 14, 15, 16. and ſlayeth them, as the ſwords of *Gideons* enemies kild themſelves, *Judges* 7. 22. For that none might have cauſe to envy the envious man againe, but all to pity him; envy it ſelfe is a fire, which conſumes that fuell; a Worme which gnaweth that gourd; a viper, which eats through thoſe bowels; a Moath, which fretteth that garment wherein it is bred, nouriſhed and maintained; *it is the conſuming of the fleſh, and rotting of the bones: Prov.* 14 30.

And for hereafter, if wicked men thus envy the vertuous and good eſtate of the godly in this World, which is but their Hell, or at leaſt their Purgatory; How will it gall them, *when they ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets and Saints of God in the Kingdome of Heaven, and themſelves thruſt out of doores, and caſt into the Lake which burneth with fire and brimſtone?*

This shall make them *gnash their teeth for envy*, as our Saviour shewes, *Luke* 13. 28. *Matth.* 8. 11. 12. but how just is it with God, that this fire of envy should be punished with the fire of Hell!

Sect. 23.

1 They contemne them which is not for want of ignorance

2. Secondly, it is their *manner* and *property* to contemne the supposed meane estate of the godly, as *Sanballat*, *Tobiah* and *Gershom*, with the rest of that crue, contemned *Nehemiah* and the *Iewes*, *Nehem.* 4. 1. 2, 3. Thus *Rabshakeh* contemned *Hezekiah* and his people, 2 *Kings* 18. 19. to 36. and the *Epicurean* Philosophers *Paul*, *Acts*, 17. 18.

Whereas misery, with good natures, is made a loadstone of mercy; with base mindes, it is contrarily made a footstoole for pride to trample on; and nothing so midnights the soule of him that is saine, as scorne and contempt.

But you may observe that arrogancy is a weed that ever grows on a dunghill, and from the rankenesse of that soyle

ſoyle, ſhe hath her heighth and ſpreadings; for they are but puft mindes, and frothy wits, that get ſo to the top, and bubble thus above inferiours. As what makes them contemne us, but, together with pride, their ignorance? For alaſſe, they take notice of our miſery, not of our happineſſe. *Noahs* vertues are not *Chams* admiration; but his drunkenneſſe is his ſport. Wicked men are like thoſe ill taught children, 2 *King.* 2. 24. that could upbraid *Eliſha* with his bald head, but had not the wit to conſider how God had crowned that head with vertue and honour. O that they could but ſee all, that they would but ſay all: as *Ephialtes*, when one caſt him in the teeth with his poverty, anſwered; *Why doſt thou not make rehearſall of other things alſo, as that I love law, and regard right?* But indeed, this were to cleane our faces, and foule their owne.

But let them inſult for a while, they cannot ſit upon ſo high a cogge, but may with turning prove the loweſt in the Wheele: as it fell out with *Hammon*, who being now made Lackey to a deſpiſed *Jew*, begins to envy, where halfe an houre ſince he had ſcorned; and

miſery

misery, like a Vulture, must have some body to prey upon. There is a continuall vicissitude of things: *The Righteous is delivered out of trouble, and the wicked cometh in his stead, Prov.* 11. 8. *The wicked shall bee a ransome for the righteous, and the transgressor for the upright, Prov.* 21. 18.

SECT. 24.

3 they rejoyce at our supposed evill estate.

3. THirdly, it is their *manner*, to rejoyce at the supposed evill estate of the godly, as the Princes of the *Philistims* did at *Sampsons* blindnesse and bondage, whom they insulted over, and made their laughing stock, *Judg.* 16. 25. *Peninna* at *Hannahs* barrennesse, especially when shee went up to the house of the Lord, 1. *Sam.* 1. 6. 7. And the *Jewes* at the Disciples, and the rest of the Church, when *Herod* vexed some, and slew others, *Acts* 12. 1. 2, 3. Wicked men feed themselves with others adversity, as Beetles are fed with their fellowes dung: and like Fleshflies, make the wounds of Gods children their chiefe nourishment: Yea, croco-

Crocodile-like, they would, if they might, fatten themselves with the warmest blood of godly mens lives.

Bur most if they see us sin.

And not so onely; for we have a generation, whose onely rejoycing is, *Cham*-like, to see another fall into some grosse sin, or infirmity: Yea, as *Luther* speaks, *they hunger and thirst after the scandals of the godly*: and if at any time through humane frailty, they doe fall into some evill, like hungry Hogges, they muzzle in their excrements, and feast upon them, as upon dainties; there being nothing that so glads their hearts, that so opens their mouths with so much insolency and triumph; as what care will they take to spread the fame abroad by a common fame: Yea, it were well, if they would not play the Curres, and open when they are able to spring no Game.

But they must needs be filthy creatures, that feed upon nothing but corruption. To delight in mens sinnes, is the sport of devils: recovery from those sinnes, is the joy of good men and Angels. *Cham* derides his Fathers nakednesse; it should have been his sorrow: he makes it his sport. But it is ill for a man

man to make himself merry, with that which angers God.

Sect. 25.

4 They hate the godly.

4. IT is their *manner* to hate the religious, as all carnall men hate the members of *Christ*, *Matth.*10. 22. thus *Ahab* hated *Eliah*, as himself confessed, 1 *King.*22.8. Yea, so inveterately, that there was not one Kingdome or Nation, where he had not sent to take away his life, 1 *King.*18.10. and *Haman Mordecai*, which was so deadly, that he thought it too little to lay hands on *Mordecai* only; wherefore he sought to destroy all the *Jewes*, the people of *Mordecai*, that were throughout the whole Kingdome of *Ahasuerus*, *Hest.*3. 5,6. For the effecting of which, he obtained that bloody Edict, *ver.*6.9. And lest it should want successe, he offered ten thousand Talents of silver into the Kings Treasury, to have it effected. *Hest.* 3.9.13. And such another was cruell *Arundel*, sometime Arch-bishop of *Canterbury*; who vowed and swore, he would not leave a slip of Professors in

Their hatred extends to the whole generation of the Godly.

this Land; For you must know, That their hatred extendeth not to this, or that person alone, but to the whole generation of Gods Children and people. As what saith the wicked in *Davids* time? *Come, let us cut them off from being a Nation &, let the name of Israel be no more in remembrance. Let us take for our possessions the habitations of God, Psa.* 83.4. 12

And the World is no changling; for this age wants not many such *Hamans* and *Aruodels*, who so hate the Children of God, that they wish, as *Caligula* once did of the *Romans, That they had all but one neck that so they might cut it off at a blow*, where it in their power, *Mic.* 3.2. *Ps.* 83.4

But our comfort is, they have not so much authority as malice; resembling the Serpent *Porphyrus*, which abounds with poyson, but can hurt none, for want of teeth: Though their punishment shall be never the lesse. For as the will to doe God acceptable service, is accepted, as if it were service indeed: so the intent and offer of wrong shall be judged for wrong, in that Court of justice. Good and evill thoughts and desires in Gods account are good and evill workes: And so much touching the mentall

But they have not so much authority as malice. Though their punishments shall be never the lesse.

Mentall properties of this enmity.

5 They murmure against the godly and God himselfe.

SECT. 26.

Quest. WHat are their Verball properties?

Ans. They are Eleven in number:

And are manifested.

1. *In murmuring against the persons of the Godly.*
2. *In misconstruing of their actions and intentions.*
3. *In carrying tales of them to others.*
4. *In perswading others against them.*
5. *In scoffing at them.*
6. *In nicknaming them.*
7. *In railing on them.*
8. *In raysing slanders of them.*
9. *In cursing them.*
10. *In threatning of them.*
11. *In undermining of them by flattery.*

First, ungodly men *verbally* manifest their enmity by *murmuring* against the Children of God: as *Labans* sons murmured against *Jacob*, *Gen.* 31. 1. The *Israelites* against *Moses* and *Aaron*; Yea, against God himselfe; for which, the utmost

utmoſt part of the Hoſt was conſumed with fire from Heaven, *Nion.* 11.1. & 14. 2,3. And laſtly, the labourers in the Vineyard againſt the Maſter of the houſe, and their fellowes, *Matth.* 20. 11, 12.

And have not we the like murmurers? O that ſo many Loaves and Fiſhes, as did feede five thouſand in the Wilderneſſe, would but ſtop their mouthes, who amongſt us doe both vex at others plenty of grace, and their owne want! that doe murmure againſt the godly, even for no other cauſe, but that they alone ſhould bee the men in whom no crime, or fault ſcandalous can juſtly bee found: that make it their Grace, both before and after dinner, to diſgrace ſome Innocent.

For being better then themſelves.

But ſo it is, That the baggage World deſireth nothing more, then to ſcarre the face that is fairer then her ſelfe: whence ſhe takes occaſion, in every company, to erect the faylings of holy men very high, like Saint *Pauls*, for the gaze of all; whereas they hide their good parts under ground, like Saint *Faiths*, that none may note them.

They have a great advantage of the godly.

Wherein alſo is another diſadvantage, that

that cannot be helped. The multitude will sooner beleeve them, then our selves. Affirmations being apter to win beliefe, then Negatives are to uncredit them: whereby it fals out, that Piety is every where pusht at, and the religious murmured at, and clamoured against in all places.

Their miserable condition.

If such men would know their wages: let them looke, 2 *Pet.* 2. 12. and there they shall finde, that as their tongues have walked against Heaven, so they shall be confined to Hell: And in the meane time, *Cursed is hee* (saith the Holy Ghost) *that smiteth his neighbour secretly; and let all the people say, Amen*, Deut. 27. 24.

SECT. 27.

6 They censure our actions and mis-construe our intentions

2. BY *Censuring* their actions, and *mis-construing* their intentions as *Eliab*: did *Davids* zeale for Gods glory to be pride and malice, 1 *Sam.* 17. 28. And those wicked ones, his fasting and mourning to be Hypocrisie, *Psalm.* 35. 13. to 17. Thus *Jobs* friends condemned him for an Hypocrite, *Job* 4. 6.

to

to 11. And the *Jewes*, Christianity to be Heresie; and *Paul*, the Preacher of it, *a pestilent fellow, a mover of sedition, and maintainer of schisme*; yea, all the Disciples to be deceivers, 2 *Cor.* 6. 8.

And thus too many in our dayes, will definitively censure men for Hypocrites, whom they scarce know superficially: Yea, (which is worse) only because their works are good.

Prejudice casteth a false colour upon the best actions: and Baseness, what it cannot attain to, it will vellicate and deprave. But what saith Sincerity? While my conscience is innocent, the Worlds suppositions cannot make me culpable: Let me rather, with *Eliab* and *Micah*, doe well, and heare ill, then, with *Ahab* and *Jezabel*, do ill and be flattered. *Prejudice blindes them.*

The *Accuser of the Brethren* makes choyce of wicked men, to traduce those whom he cannot seduce as he desireth; as we may plainly see in our Saviours example; who notwithstanding he fulfilled all righteousnesse, and did all things well; for *in his mouth was found no guile*, nor fault in his manners, nor error in his doctrine; *Which of you* (said he) *can rebuke me of sinne?* Yet the world traduced *They traduce who they cannot seduce*

him for a *Samaritan*, a Blasphemer, a Sorcerer, a wine-bibber, an enemy to *Cæsar*, and what not?

A Deceiver and yet true, was S. *Pauls Motto*, 2 *Cor.* 6. 8. &c. And as it was then, so it is now.

Wicked men deale with the Godly, as sometimes a lustfull person will doe by a chaste woman, when he cannot take away her honesty, he will take away her credit; brag of effecting his will with her, when yet he could never have admittance into her company.

They condemne others, that themselves may be justified.

Bad natures, whom they cannot reach by imitation, they will by detraction: like the Fox, what they cannot attain to, they will depresse, and seem to despise: their cunning is to condemne others, that themselves may be justified. As *Caligula* took off the heads from the Images of the gods, to set up his owne: Or as Merchants, who to raise the price of their own commodities, will beat down the prices of others.

And have they not reason thus to do? Yes: for how is a vicious person discredited, and made contemptible, by the vertuous life of an holy man? We know straight lines help to shew the crooked.

And

And it is easie to guesse, that *Pharaohs* fat Kine made the lean ones more ill-favoured. A swarthy and hard-featured visage, loves not the company of cleare beauties.

Again, another reason is, They judge others by themselves: now they doe all their good in hypocrisie, and so thereafter judge of others. Saint *Chrysostome* hath given the Rule, *As it is a hard thing* (saith he) *for one to suspect another to be evil who is good himselfe: so it is as hard for him to suppose another to be good, who is himselfe ill.* And we see it fulfilled in *Nero*, who verily beleeved, that all men were foule libidinists, because himselfe was such an one. They judge others by themselves

Sect. 28.

3. Wicked men manifest their enmity against the religious, by *carrying* tales of them unto others: as *Cham carried tales* to his brethren of *Noahs* nakednesse, his tongue was the trumpet to sound forth his Fathers shame, *Gen.*9.22. Thus *Doeg carried tales* to *Saul* of *David*, and *Abimelech*, 1 *Sam.* 22.9. 7 They carry tales of us to the Rulers.

22. 9, 10. and the *Ziphins*, two severall times brought tidings to *Saul*, where *David* had hid himselfe, to the end *Saul* might slay him, 1 *Sam*, 23.19, 20. & 26.1. And those Libertines, with other suborned men against *Steven*, to the Counsell of Priests, *Acts* 6. 8. to 15.

And of this burthen many amongst us are in continuall travell. For how frequently doe debauched Drunkards, and incorrigible sinners (resembling their father the Devill, who both by name *Revel.* 12. 10. and by nature, *Job.* 1.7, 8, 9. is a continuall *Accuser of the bretoren*) *carry tales* to their fellowes, of such as will not consort with them? yea, of their faithfull Ministers, especially if hee *thunders in his doctrine, and lightens in his conversation*, as *Gregory Nazianzen* speakes of *Basil*? Yea, and thinke they doe as good service in it, as Secretaries, and Espialls of Princes, do to the State, when they bring in bills of intelligence?

Charge us with many things but proove nothing

But doe they, as they ought, with an upright minde tell both our vertues and vices impartially, as *Swetonius* writeth of the twelve *Cæsars*, and so leave the upshot to collection? No, but

rather

rather, as the *Jewes* did by *Paul*, *Acts* 24. *charge us with many things*, as that we are *pestilent fellowes*, *movers of sedition*, and *maintainers of Schisme*, but *proving nothing*, *verse* 13. And indeed, how should they, when every word they speake is a slander? Or if otherwise, they look on our infirmities, they looke not on our graces, on our repentance? No these Flyes skip over all a mans sound parts, I meane his excellencies; to fasten on a scab, or ulcer; resembling our Prognosticators, that are more diligent to make mention of foule weather than of faire; stormes and thunder they much harp upon, but calme and serene dayes passe them un-observed: whereas an ingenious nature would passe over the evill where he findes more good; considering wee are full of faults by nature; good, not without our care and industery; for a minde well qualified, is often beholding to the industry of the owner: and *Vlysses* as *Homer* relates, was so applauded for the accuteneese of an ingenious minde, that men spared to object unto him the deformity of his body. They passe over our good partes

But these contrarily, for want of matter to except against, will coyne it of

They will coyne matter to accuse us.

their owne heads. And that they may deliver themselves with the greater Emphasis, will affirme as that *Gymnosophist* in *Plutarch* did, of those Orators to *Alexander*, *That every one of them doth exceed his fellowes*, and sweare that the matter is so cleare and manifest, that all the Towne rings of him (meaning the good fellows of the Towne) and to speake truth, the parties faults are so cleare and evident, that you may see them as well in the darke, as with a candel, as appeares by the sequell. For, are there not some godly and faithfull, both Christians and Preachers, that have beene often (I say not ninety five times) accused by them, as *Aristophanes* was by the *Athenians*, and every time found innocent ? though no thankes to their accusers, for they indeavour all they can to corrupt such as heare them , and fore-stall their judgements against the good and goodnesse.

How to heare the *tale-bearer*.

O that men were so wise, as to heare the *tale-bearer* with indignation, examin before they trust, beleeve his reports, if infallibly true, with unwillingnesse, acknowledge it with griefe, hide our neighbours faults with honest excuses,

and

and bury them in ſilence: for commonly it fares with the firſt relator, as it doth with a ſtone throwne into the water, which of it ſelfe makes but one circle, but that one begets a hundred, and ſo both offends and infects many others, but alwayes prooves himſelfe to be uncharitable. It were good for other men if *tale-bearers* would conſider this, but better for themſelves.

True, the wiſe and honeſt are able, as ſo many Angels of God, to diſcerne truth from ſlander; though to the grief of many good hearts, no muſick can be ſo ſweet to the eares of others, as to heare well of themſelves, ill of the Religious.

No muſick ſo ſweet as to heare well of themſelves ill of the religious.

And theſe, as they often ſet the former on worke, ſo they are reſolutely opinionated in beleeving of lyes (as Saint *Auſtin* ſpeaks of the *Priſcillianiſts*) whereby they ſupererogate of Satan.

But what is the end of theſe *tale-bearers*, and informers againſt good men? Follow them to their ends, and you ſhall ſee, that if ever the Lord open their eyes to ſee this their fact, they are even in this life rewarded with the ſtrappadoes of an humane ſoule, rackt

The *tale-bearers* end.

in conscience, and tortured with the very flashes of Hell fire, and not seldome forced to lay violent hands upon themselves, being never well, nor in their owne place, till they bee in Hell, *Acts* 1.25.

SECT. 29.

3 They give divelish councel against us.

4. IT is their *manner* to perswade and *give devillish counsell* to others, like themselves, to persecute the godly, as *Balaam* gave wicked councell to *Balack* against the Children of *Israel*. when he could not be suffered to curse them, *Revel.* 2. 14. Thus the Princes and Rulers did to *Zedekiah* the King against *Jeremiah*, saying, *Wee beseech you, let this man bee put to death for thus he weakneth the hands of the men of Warre, &c.* Jer. 38. 4. and the *Jewes* of *Thessalonica* to the people of *Berea* against *Paul*, *Acts* 17.13.

That the enemies of the Crosse of *Christ*, are still accustomed to deale after this manner with the religious, I need not demonstrate; plain things, which our selves are daily witnesses of, need no

proofe

proofe. Onely note their matchleſſe malice herein; who, that they may be ſure to prevaile, firſt dazell their friends eyes with *falſe accuſations* againſt us, as true and certain, as that *Naboth* did blaſpheme God and the King; and their aſſociates are as ſure of it, as *Darius* was, that the Idoll *Bell* did eate and drinke every day forty Sheep, twelve Kakes, and ſix great pots of Wine, becauſe threeſcore and ten of the Prieſts gave it out ſo: And that their mortall enmity may be taken for a zeale of the Churches good, as *Judas* would have his covetouſneſſe taken for Charity, *John* 12. 6. And the *Phariſees* their Cruelty thought Piety, *Matth.* 23. 14. All the reproaches that the Devill, and theſe his Scavengers, can rake out of the Channels of Hell, ſhall be flung in our faces, the worſt language that hath ever been dipt in the forge, or tipt at the fire of Hell, ſhall be beſtowed upon us; wherein they reſemble thoſe ancient enemies of the Goſpel, who clad the Martyrs in the skins of wild Beaſts, to animate the Dogs to teare them.

They dazell mens eyes with falſe accuſations.

Their matchleſſe malice in ſlandering us.

This evill world hating true Chriſtians (as it did *Chriſt*) without a cauſe; readily takes up Armes againſt the moſt inno-

innocent, and so cloathing them with pretended causes, to colour that her hatred, (For as no man loves evill, but under the shew of good: so no man will appeare to hate what is good, but under the appearance of evill.) Truth it selfe is arraigned, as a deceiver: And he by whom *Kings* reigne, represented as *an enemy to Cæsar*: and under such representations to the people, he is crucified by them.

The Prelates more ready to yeeld their ayd then the rude rabble to aske it.

Though perhaps this is more then needs, for not seldome the counselled are more ready to yeeld their ayd, then they are to ask it; being of *Maximinus* his humor, who seeing none offer themselves, set on work certain vile persons to *accuse the Christians* of heynous crimes, that so he might persecute them with more shew of reason; for that one may supply the others defects, the first finds an head, the second a tongue, the third hands. As *Ulysses* may contrive, but *Diomedes* must thorow with it: so altogether deale with the poore Minister, or Christian, as the Soldiers did with *Christ*, first blind him, then strike him, and last ask him, *Who is it that smote thee?* And he may answer the best man of them, It

was

was thou, O mine enemy, thou wast an *Achitophel* in the one, a *Doeg* in the other, a *Belial* in both. And let such men know, that this their instigation will end at last, either in anguish or confusion, teares or torment will become their recompence.

Sect. 30.

5. IT is the *manner* and custome of wicked men to *scoffe* at the righteous, as *Ishmael* scoft at *Isaac*, *Gen.* 21. 9. *Rabshakeh* at *Hezekiah*, and his people, 2 *Kings* 18.27. And the Philosophers at *Paul*, *Acts* 17.18 to 21. 9. They flout and scoffe at the godly.

And to this day the world is too full of scoffing Atheists, and mockers of Piety. *Michal* was barren, yet she hath too many children, that scorn holy exercises; every household almost hath some in it, if not many, of the brood of *Cham* and *Ishmael*: so that if any one refrain from impiety, refuse to doe as the rest in all excesse of ryot, he is made both their prey and laughing-stock: Yea, if he be so bold as to preach righteousnesse to them, by voyce or by example, there is instantly some *Tobiah*, or *Sanballat*, steps up They so hate righteousnesse, that they hate men for it.

up to flout him. They so hate righteousnesse, that they will hate a man for it, and say of good living, as *Festus* did of great learning, it *makes a man mad.* But they cannot know who are sober, that are mad themselves. *Achish* and his Courtiers thought *David* mad, yet he was the wisest man amongst them. Yea, as old men answer young men, You thinke us fooles, but we know you are not wise: so answer we these, You think us mad that are so hot against sinnes, but wee know you mad that are so cold for your soules.

They think us mad, we know them to be mad.

Dogges will bark at the Moone: and what all men commend, you have some *Thersites* take delight to blast. *Lot* vexed himselfe because hee saw men bad: these, because men are good: not because Gods Law is broken, but because others keep it better then themselves. But these are brinish & ill made candles, which so sparkle and spit at others: it is a cursed zeale in these men, to maligne the good zeale of all men.

They are zealous against all that are zealous.

But let them alone, they need no help to be miserable: for as they scoffe at us, so God laughs at them, *He that sitteth in the Heavens shall laugh, the Lord shall have them*

They scoff at us, God laughes at them.

them in deriſion, Pſal. 2. 4. Yea, Judgements are prepared for theſe ſcorners, and *ſtripes for the backs of theſe fooles, Prov.* 19. 29. God ſhall raine down fire and brimſtone upon ſuch ſcorners of his word, and blaſphemers of his people as thou art, ſaid Mr. *Philpot* the Martyr, to mocking *Morgan* and the reſt of his perſecuters.

If they ſmart not here, as *Cham* did, whoſe ſcoffing only brought his Fathers Curſe, and Gods upon that: And the two and forty children who were devoured of wilde Beares for ſcoffing at *Eliſhas* bald head, 2 *King.* 2. 24. And *Felix*, who for one malicious ſcoffe, did nothing day and night but vomit blood, till his unhappy ſoule was fetcht from his wretched carkaſſe: And *Pherecydes*, who was conſumed by worms alive, for giving Religion but a nick-name; a ſmall matter if thou mayſt be made Judge. And *Lucian*, who for barking againſt Religion like a Dog, was by a juſt judgement of God, devoured of Dogs. *Their puniſhments.*

For this let me tell them, what ever the Devil blinding them, they think, there cannot be a greater Argument of a foule ſoule, then the deriding of religious ſervices; *No greater Argument of a foule ſoule*

vices: Yea, to be a ſcoffer, is the depth of ſin: ſuch an one is upon the very threſhold of Hell, as being ſet down in a reſolute contempt of all goodneſſe.

Sect. 31.

10. They uſe to nick-name the godly.

6. IT is their *manner* and property to *nick-name* the godly, as *Ahab* nicknamed *Eliah, the troubler of Iſrael*, 1 *Kings* 18. 17. The wicked, *Job* and *David* hypocrites, *Pſalm* 35. 13. 14. *Job* 4. 6. to 11. The Courtiers, *Jeremiah* an enemy to the Common-wealth of *Iſrael*. The *Jewes*, *Paul* a factious and ſeditious fellow, *Acts* 24. 14. Yea, they tearmed all the Diſciples Sectaries, Schiſmatickes, ſubverters of the State, &c. 1 *Cor.* 4. 9. 10.

It is the Devill that ſpeakes in and by them.

And the ſame Devill, who ſpake in *Ahab*, and thoſe wicked ones of old, now ſpeaks in our looſe Libertines, who nickname the conſcionable, Puritanes, and ſeditious perſons: For doe but examine who they be which caſt theſe aſperſions upon the godly, and you ſhall find, that the hand of *Joab*, I mean the Devill, is in this buſineſſe. Alas, poore ſoules! they are but ſet on by that ſubtile Serpent, as

Zebede

Zebede was by her ſonnes, *Matth.* 20.20. *Mark.* 10.35. It is but his heart in their lips.

And Satan hath ever found it infinitely ſucceſsfull, to give every vice a title, and every vertue a diſgrace; for ſtill hee hath found, that the rude and unſtable multitude, onely look upon the vizard and out-ſide of things, which he pleaſeth to put upon them, and ſo *judge according to appearance, not righteous judgement.*

Nothig hath proved more ſucceſsfull to Satan, then lies.

Neither doth the Devill onely gain by faſtning reproachfull nick-names upon the religious, but his ſervants gain too; much like the Thiefe, who meeting with a full purſe, not onely takes it away, but returnes a ſtab: For in making vertue contemptible, and in depraving the godly, they are at leaſt upon even ground with them, if they have not the better: For were all the world ugly, deformity would be no monſter. Among the *Myconians* baldneſſe is no unſeemly thing, becauſe all there are born bald: and hereupon infamous perſons love to mitigate their owne ſhame, with others diſcredit. As *Æſops* Fox, when ſhe had loſt her taile, would have redeemed her ſhame, by perſwading all her fellow-Foxes

Wicked men think to grace themſelves by diſgracing the godly.

Foxes to cut of theirs; yea, by depressing the good, they may possibly get the start of them. Even *Heliogabulus*, that beastly monster, thought to make himselfe the sole God, and be only worshipped, by banishing all other Religions out of the World.

But let these depravers take heed, lest imitating the fact of *Censor Fulvius*, who untiled *Iunos* Temple to cover his owne house, they partake of the like judgement, run mad, and dye despairing

SECT. 32.

11 They revile and raile on the godly. Because the Law bindes their hands they smit with their tongues.

7 IT is their *manner* to *revile* and *rayle* on them, as *Goliah* reviled and rayled on the Host of *Israel*, and their God, 1 *Sam*, 17. 45. *Shimei*, upon *David*, calling him murtherer, and wicked man, 2 *Sam* 16. 7. And likewise the mighty men, *Psal*. 31. 13. And the *Jewes* upon *Paul* and *Barnabas*, *Acts* 13. 45.

Calumny is every good mans Lackey, which followes him whereseoever hee goes; for the Devill hath his servants in every corner; and rotten Lungs can never send forth sweet breath. If the Law

Law bind their hands, yet they will be *ſmiting with their tongues*: and if the Law keepe them in awe for ſmitting on the mouth, yet they will doe what they dare,, they will ſmite with the mouth.

They ſpeak evill of us becauſe they cannot do evil to us.

It is with theſe men, as it was with *Zoilus*, that common ſlanderer, who being demanded why hee ſpake evill of ſuch and ſuch, anſwered, becauſe I cannot doe them evill: or elſe, like another *Pariſian* Vigils, wee ſhould feele their ſwords, before we heard their alarums. When the Devills hands are bound, he *vomits a flood of reproaches with his tongue* *Revel.*12.15. What ſay they? Since we cannot attaine to their vertues, let us revenge our ſelves with rayling againſt them.

How fitly they are termed dogs.

It is not for nothing, that wicked men are ſo often in Scripture called Dogs, as *Pſalm.* 59. 6. *deliver my ſoule*, or my darling, *from the power of the Dog*: and *they make a noyſe like a Dog*, and goe round about the City, *Beware of Dogs*, ſaith S. *Paul*, *Philip.* 3. 2. which either grin with malice, or barke with reproaches, or bite with miſcheife.

But bleſſed be God, although ſome of theſe Dogs have *teeth like ſwords, and*

jaws like knives, as *Solomon* ſpeakes, *Prov.*30.14. And *ſmite cruelly*, as *Jeremy* complaines, Chap.18.18. which deſerve, like Shepheards Curres, to have their teeth beaten out, to prevent their biting; yea, and their chaps muzled, for feare of opening; yet moſt of them are tooth-leſſe Curres, which though they barke, yet they cannot bite; and cowardly Curres, for if you note ſuch an one, he ſeldome unbuttons his tumoured breſt, but when he finds none to oppoſe the bignes of his looks and tongue.

Their words are to bee ſlighted.

And for ſuch our only way is, either to ſlight them, as King *Philip* did *Nicanor* in the like caſe; who being told by *Smitichus* of his evill reports and raylings, anſwered, *Nicanor is not eſteemed by the worſt in Macedonia.*

Or elſe ſtop their mouths with ſome good turne, as *Æneas*, in the fiction, caſt *Cerberus* the hell-hound a ſweet morſell, that hee might not barke againſt him. The doore, when it hath been oyled, leaves creaking; and this is good policy: for barking Curres oft-times great maſtiffs wake.

But as if the tearme of *Dogge*, were of

of too narrow extent, the Scripture elsewhere calls them Devils. Saint *Paul*, 2 *Tim.*3.3.(as Bishop *Andrews* observes from the Originall) foretels, that in the latter dayes there shall bee men Devils, foule mouthed men, evill speakers, and 1 *Tim.*3 11 he speaketh of women-devils, whose speeches are calumnious. And wherefore is the Devill called by that name, but by reason of his foul mouth in defaming? Yea *A Calumny*, saith one of the Fathers, *is the Devils minde in the mouth of a man, his arrow shot by mans bow*; he lendeth him his lyes and malice, and borroweth his tongue to utter them, because the Devill wants a tongue.

Foule mouthed men and women are devills in the Scripture phrase.

Satans heart in their lips.

I close up this point with those words of the Prophet, either *convert the persons or confound the lying lips, O God, that speake against the righteous.*

Sect. 33.

8. IT is their *manner* to *raise slanders* of the godly, as those wicked men slandered *Naboth*, saying, he hath *blasphemed God and the King*, confirming

12. They raise slanders of the godly.

the ſame with an oath, 1 *Kings* 21. Thus the wicked ſlandered *David*, *Pſalm.* 57.4. And the multitude *John Baptiſt*, ſaying *he had a Devill*, *Matth.* 11.18.

Evill reports both make and increaſe iealouſies, and diſable us from diſcerning the truth.

It is Satans policy (becauſe report both makes jealouſies, where there are none, and increaſeth thoſe that are) to abuſe our eares in hearing, our tongues in ſpeaking, and our hearts in beleeving lyes, to diſable us from diſcerning the truth.

Yea, this ſtratagem of raiſing ſlanders upon good men, like a huge and mighty *Polypheme*, hath done ſuch ſervice to the uncircumciſed, that examples thereof in Scripture are like moats in the Sunne: and it were eaſie to parallell former ages with this of ours, for well may we take up thoſe words of the Pſalmiſt, *The wicked bend their bow, and make ready their arrows upon the ſtring, that they may ſecretly ſhoot at them which are upright in heart*, *Pſalme* 11.2.

Slanderers Satans beſt ſervants

Innocency is no ſhelter againſt evill tongues. Malice never regards how true any accuſation is, but how ſpitefull.

And

And great wits are not more ready, with the high Prieſts and Elders, *Matth.*28.12,13. to raiſe theſe ſlanders, then the common ſort are apt to beleeve the ſame; as we ſee by our Saviours example, *ver.*15. And how many particular perſons know, to their ſmart, that a ſlander once raiſed will ſcarce ever dye; for comming once into the mouth of the vulgar, true or falſe, like wild-fire it can never bee quenched; for even death it ſelfe, which deliverеth a man from all other enemies, is not able to deliver him from this of the tongue. Whereas Truth hath much adoe to be beleeved, a lye runs far before it can be ſtayed.

Great wits not apter to raiſe ſlanders then others to beleeve them.

A ſlander once raiſed never dyes.

However, a man once wounded in his good name, is not cured without ſcarres of ſuſpition. Yea, commonly, as a little ball rowled in the ſnow gathers it ſelfe to a great lump: ſo the report that is but a little ſparke at firſt, proves a great flame, by that it hath paſt through many mouths.

At leaſt it leaves a ſcar of ſuſpition behinde.

But did not mens owne wickedneſſe blinde them, were they not abſolutely turned fooles, they would thus argue: Not he that is accuſed, but he that is

Wise men will examine before they beleeve.

convicted is guilty, as *Lactantius* hath it. In the Chancery are many accusations they never meane to prove: Neither doth any Law condemne a man, till hee comes to his answer. Upright *Cato* was fifty times undeservedly indited and accused by his fellow Citizens, yet was every time acquitted and found innocent.

The Orator *Tertullus*, when hee would plead against *Paul*, sayes, *Wee have found this man a pestilent fellow, Acts* 24.5. But, if you marke it, this foolish *Tertullus* mistooke the antidote for the poyson, the remedy for the disease: Indeed, he hath some wit in his anger, and so have his followers in slandering such as excell in vertue: for whereas formerly the splendor of the others vertues hath obscured the meanesse of their credit, as the lesser light of a candle is obscured by the greater light of the Sun: so now by clouding and depraving him and all his fellows, himselfe shall be judged vertuous, very cheap, accounted a man of honesty and honour, though a Paricide or a sacrilegious person.

And is it not good policy for a swinish

swinish drunkard, or a beastly liver to fling durt in a holy mans face, when, first, any colour seemes the fairer, when as blacke is by? Secondly, when (being conscious of their owne defects) by this meanes they draw away mens thoughts, and consideration of the beholders, from climbing up into their faults, while they are fixed and busied upon a new object? One colour wee know, being laid upon another, doth away the former, and remains it selfe. A Cut-purse in a throng, when he hath committed the fact, will cry out, my Masters, take heed of your purses; and he that is pursued will cry, stop theefe, that by this meanes hee may escape unattached.

Their policy in slandering us.

The theef most forward to cry stop theefe.

Sect. 34.

9. IT is *usuall* with them to *Curse* the godly, as *Goliah* cursed *David*, 1 *Sam.* 17.43. And also *Shimei*, 2 *Sam.* 16.7. to 15. Thus the Heathen cursed *Israel*, *Zach.* 8. 13. And thus the wicked in all ages shall be so drunke with

13. They will curse the godly.

malice, that they shall spew out cursing and slander against the godly, as our Saviour hath foretold, *Mat.*5.44.

And experience proves, that not a few amongst us doe steep their words in hate and curses against the good, carrying this deadly poyson, these arrows, swords, knives, razors in their mouthes, wherewith to interlace their discourse, whether in reviling the present, or backbiting the absent.

There is a generation (pity they should be called Christians) all whose *Prayers* are *Curses*, and all their relations lyes: Or if sometimes they lend the truth their voice, they are but false witnesses in speaking of it; for their hearts are of another judgement. As let them say with their mouths, *I beleeve in God*, or *Our Father which art in Heaven*, or *God spake these words*, &c. even in this they lye, for *in their hearts they thinke there is no God* at all: or if with their hearts they beleeve, and with their tongues confesse that there is a God, at least *by their works they deny him*, and the power of his word. So that all the difference between them, and very infidels, is only this, the one

Wicked men lye when they speake the truth.

are

are infidels in their hearts, the other are infidels in their lives, as *Auguſtine* pithily.

And whats the reaſon they curſe us, but this? They are the Devils beſt ſchollers, and of his higheſt Forme; the language of Hell is ſo familiar unto them, that they ſpeake not a word of our Countrey language: And indeed, how ſhould they ſpeake the language of *Canaan*, to whom blaſphemy is become the mother tongue? As they belong to hell, ſo th.y ſpeak the language.

Secondly, they curſe us becauſe they cannot be ſuffered to kill us; for in heart and Gods account they are no better then murtherers; nor will it bee any rare thing at the day of Judgement, for Curſers to be indited of murther: they would kill us, if they durſt: they doe kill, ſo far as they can. I would be loath to truſt his hands, that bannes mee with his tongue. It is eaſie to gueſſe how they would deale with us, if we were at their mercy. He that ſmiled on *David* in his throne, curſeth him in his flight: Now his unſound and treacherous heart diſcovers it ſelfe in a tongue full of venome, a handfull of ſtones; They that curſe us would kill us if they durſt.

ſtones; and had not *David* been yet too ſtrong for his impotent Subject, he had then breathed his laſt.

Proſperous ſucceſſe hides many a falſe heart, as a drift of ſnow covers a heape of dung: but when that white mantle melts, the filthy rottenneſſe will ſoon appeare.

They curſe thoſe that leaſt of all deſerve it.

Neither is it any ſinne we commit, or offence wee give them, that they *Curſe* us. Who could have leſſe deſerved thoſe curſes, thoſe aſperſions, thoſe ſtones, then *David*? Had *Shimei* beene other then a dog, hee had never ſo rudely barked at ſo harmeles a paſſenger. That head deſerved to be tongueleſſe, that body to be headleſſe, that thus blaſphemed an Innocent, though hee had beene leſſe then the Lords Anoynted.

They curſe us that they may diſcourage us.

Againe, Why would they kill our bodies, but becauſe they could not ſlay our ſoules? For it is ſoule-blood which the Serpent and his Seed thirſt after, as I ſhall ſhew afterward.

But alaſſe, if all their Curſes and threats, all their aſperſions and Antichriſtian ſlanders, could flout us out of the integrity of our devotion, when

our

our forefathers feared not the flames, we were fearfull cowards.

As for their *banning* of us, we have learnt from *Solomon*, *That the causeleſſe curſe ſhall not come*, *Prov* 26.2. or at leaſt, it ſhall not come where the curſer meant it. Yea, the Pſalmiſt tells us plainly, That *though they curſe, yet God will bleſſe*, *Pſalm*.109.28. And his bleſſing ſhall doe us good, while their curſes hurt none but themſelves: for what ſaith the Holy Ghoſt in the ſame Pſalme, ſpeaking of the deſperately wicked, whoſe brand is, that *they love curſing*. The words are theſe, *As he loved curſing, ſo ſhall it come unto him; and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed himſelfe with curſing, as with a rayment: ſo ſhall it come into his bowels like water, and like oyle into his bones. Let it be unto him, as a garment to cover him, and for a girdle, wherewith he ſhall be alwayes girded*, ver.17,18,19.

Though they curſe, yet God will bleſſe.

How miſerably curſers ſhall be curſed.

Heare this all yee whoſe tongues run ſo faſt on the Devils errand, Yee loved curſing, you ſhall have it, both upon you, about you, and in you, and that everlaſtingly, if you perſevere and goe on. For if Chriſtians be charged

to

to bleſſe their enemies; what will bee their caſe, that curſe their friends? Yea, if he which but curſeth Satan curſeth his owne ſoule, as it is, *Eccleſ.* 21.27. What doth he that curſeth the Saints and deare children of God? Surely, their curſes ſhall bound backe into their owne breaſts, as the ſtones, which *Shimei* threw at *David*, did rebound upon *Shimei*, and ſplit his heart; yea, and at laſt knockt out his braines.

Curſing mouthes are like ill made Peeces, which while men diſcharge at others, recoile in ſplinters upon their owne faces. Their words and wiſhes bee but whirle-winds, which being breathen forth, returne againe to the ſame place; *Curſed be he that curſeth thee*, *Gen.*27.29. Yea, hee ſhall be curſed with a witneſſe, for even *Chriſt*, which *came to ſave the world*, ſhall ſay unto them at the laſt day, *Depart yee curſed into everlaſting fire, prepared for the Devill and his Angels*, *Matth.* 25.41. Where they ſhall doe nothing but *curſe for evermore*, *Revel.* 16. 11. 21. And indeed, Who ſhould goe to Hell, if curſers ſhould be left out? Wherefore let

all

all thoſe learne to bleſſe, that looke to be heires of the Bleſſing.

Sect. 35.

10. IT is their *uſe* to *threaten* the religious, as all the men of *Sodome* *threatned* juſt *Lot*, that they would *deale worſe with him then with the Angels*, *Gen.* 19.9. *Ieboram*, *Eliſha*, ſaying, *God do ſo to me, and more alſo if the head of Eliſha ſhall ſtand on him this day*, 2 Kings 6.31. And thus *Paul*, before his converſion, *breathed out threatnings and ſlaughter againſt the Diſciples*, *Acts* 9.1,2.

14. They uſe to threaten the godly.

It were no living for godly men, if their hands were allowed to bee as bloody as their hearts. But men and Devills are under reſtraint of the Almighty.

No living for the godly if their enemies hands were alowed to be as bloody as their hearts

Neither are their words more ſwelling, or their deſignes more laviſh, then their atchievements be vaine, and their execution ſhort. *Benhadad* ſends great words unto the King of *Iſrael*, as if it were nothing to conquer him: but ſtay the proofe, *Benhadad* flyes, and *Iſrael* purſues. Commonly they that

leſt

least can doe, best cavill can, and make the greatest flourish.

Well for the innocent that the wicked cannot keep their own councell.

However, it is well for the innocent, that wicked men cannot keepe their owne counsels, as God fetcheth their thoughts out of their owne mouthes, many times, even against their wills, for the good of his Children; as we may see in *Esau*, when hee purposed the death of *Iacob*; and in *Saul*, touching *David*; and in *Iezabel* touching *Elisha*; whose threats did preserve them, whom they meant to kill. The wisdome and power of God could have found evasions for his Prophets, with their enemies greatest secrecy: but now they need no other meanes of rescue, then their own lips.

They are forced to give us warning that wee may prevent them.

And it is a mercy (deserving thanks) from God, that the lightning of anger in a cruell mans eyes, gives us warning of the thunderbolt in his hand.

But this concernes us only, when we are threatned by the potent: in other cases, our best way will bee to stand it out: for many a foe hath spoken bravely, who in the push hath made more use of his heels, then of his hands:

hands: their threats being but like a boyes ſquib, that onely flaſhes, and cracks, and ſtinks, but is nothing.

Sect. 36.

11. IT is their *manner* by *ſubtlety* to *undermine* the godly in talke, that they may *betray* them, as *Saul* cauſed his ſervants to undermine *David* by flattery, thereby to worke his confuſion, 1 *Sam.* 18.17. And againe, *verſe* 21.25. thus thoſe falſe Prophets, and other enemies of the truth undermined *Ieremiah*, ſeeking every way to deſtroy him, *Ier.* 18.18. to the end of the Chap. And thus certaine of the Synagogue ſought to undermine *Steven*, that ſo they might have matter wherby to informe the Councell againſt him, *Acts* 6 9,10.

15. They will undermine us in talke that they may betray us.

Their chiefe Principle is that of *Lyſanders*, *VVhere the Lyons skinne will not ſuffice, we muſt adde a ſcantling of the Foxes.* Whereupon, as intelligencers for States, mingle themſelves with all companies, but uſe their beſt art to keep themſelves concealed: ſo doe theſe

Their cunning in this caſe.

these, you may travell with such an one as far as the *Indies*; and yet finde the way into his heart a farther journey. For as High-way-men, lighting into true meaning company by the way, can talke of sincere dealing, and uprightnesse, against robbery and oppression, to take off suspition, till they spy their opportunity: so will they have semblances of religion, pretend great love; yea perhaps doe you a reall curtesie; but with the same intent that *Saul* gave *Michall* to *David*, which was only to ensnare him.

And dissimulation

Like Fowlers and Anglers, when they meane to catch and snare us, they hide their nets, and cover their hooks with the pleasing baites of flattery, setting a sunshine countenance upon cloudy thoughts: Yea, when they intend to murther, then speake they fairest; when deadly malice dives deepest into their hearts, then the smoothest words floate in their mouthes, as no faces looke lovelyer then the painted.

They have borrowed this craft from Satan who sets them on worke.

Now this kind of *undermining* they have borrowed from Satan, that old Serpent, and arch-polititian, who in the

the beginning useth this complement to our first Parents, *Ye shall be as gods*: when his drift was, to have them devils; *Gen.*3.5. Yea, he sets them on worke, who never ceaseth, either by himselfe, or by his servants to tempt and undermine the people of God, 1 *Pet.*5.8. especially at such times, as they are, or should be addressing themselves to some notable workes in performing the will of God, as we may see, *Jer* 1.6. *Ezek.*3.14,15. *Nehe.*2 48. 19. & 6.5,6,7,10. *Acts* 6.9,10. *Matth.* 4.1.

But beware we trust them not, for these Hypocrites never wound so deadly, as when they stroak us with a silken hand; being like the mistaken Lanthorne in Eighty eight; for under pretence of guiding, they will draw us into hazzard and losse among our enemies; and whosoever puts confidence in their words, shall finde them to resemble sinking floores, which will then fail us, when our weight is on them. And so much of the *Verbal properties* of this enmitie.

Beware we trust them not.

Sect. 37.

1. They manifest their enmitie against the religious by their gesture.

Qu. IN *the last place what are the* Actuall Properties?

Answ. Thirdly, wicked men *actually* manifest their enmitie against the Religions in seven particulars:

viz.
1. By scornefull gestures.
2. By withstanding their Doctrine.
3. By combining together against } the Godly.
4. By imprisoning } the Godly.
5. By striking } the Godly.
6. By hurting } the Godly.
7. By killing } the Godly.

First, by *gesture*, as *Goliah* against *David*, when he looked upon him with a disdainfull countenance, 1 *Sam.*17. 42. Which is a kinde of brow-beating; and other wicked ones, who *made mowes, and nodded the head at him*, *Psalme* 22.7. *Gaped upon him with their mouthes, as ramping and roaring Lions*, *verse* 13. *Gnashed their teeth at him*, at publique meetings, *Psal.*35.16. *Shaked their heads* at him, *Psal.*109.25. Thus *Job* complaines, That his enemies *opened*

ed their mouthes againſt him, Job 16.10. And *Iſaiah*, that the ſcoffing Idolaters *gaped and thruſt out their tongues againſt the godly*, in his time, *Iſai* 57.3,4. And the Labourers in the Parable are ſaid to have an *evil eye* againſt the Maſter of the Vineyard, becauſe he was good, *Matth.*20.15. Many will ſpeak, that dare not ſtrike; and ſome will make mouthes, that fear to ſpeak.

Now this of *geſture* is a ſilent foe; yet upon inquiſition made, I finde none more guilty of the Serpents enmitie, than he, who ſpeakes with his brow, and ſtriketh with his eyes; who, becauſe his tongue cannot uſtly condemn a man, he will leave him ſuſpected of ill by ſilence, or ſome diſdainfull *geſture*: For, as his Majeſtie ſaid moſt aptly and elegantly, *As the tongue ſpeaketh to the ear; ſo the geſture ſpeaketh to the eye.* And though ſuch an one be ſilent for want of words, yet he is not ſo for want of malice, even ſcoffes and nicknames, ſlander and curſing ſtickes in his teeth, and onely dares not freely come forth, becauſe he is guilty of his owne faultineſſe: and were he not a monſtrous coward, not daring to ſpeak

As the tongue ſpeaketh to the ear, ſo the geſture ſpeaketh to the eye.

or act for fear of iustice, there would be no dealing with him: yet bad as he is, being dumbe, I finde him uncapable of a verdict, and so dismisse him to leade the Van, which is both a punishment to himselfe and those that follow.

Sect. 38.

17 They will withstand and contrary the truth by us delivered.

2. IT is their *manner* to *withstand* and *contrary* the Doctrine which they are commanded by God to deliver. Thus *Zidkiah* the false Prophet withstood and contraried *Michaia's* Doctrine, 1 *Kings* 22.24. The Priests, Prophets, and all the people, *Jeremiahs*, saying, *Why hast thou prophesied in the Name of the Lord, that this house shall be like Shilo, and this Citie shall be desolate, and without an inhabitant?* *Jerem.*26 8,9. And thus *Elimas* the Sorcerer withstood and contraried *Paul* and *Barnabas* in their preaching, *Acts* 13.8.

And this is still the manner of wicked men (being better acquainted with wrangling than reasoning, and deeper in love with strife than truth) even to

cavill

cavill againſt the good Word of God, and oppoſe the meſſenger, and what they cannot maintain by reaſon, a feminine teſtineſſe ſhall outwrangle.

They will cavill againſt the very word and oppoſe the meſſengers.

Theſe night-birds know right well, that where the Sun ſhines, there is ſmall place for them to appear: whence the Miniſters preaching is as great a vexation to them, as their converſation is to him: and in caſe he hath a fire in his tongue kindled with a coal from the *Altar*, they have a ſea of water in their hearts to quench it.

They fly the light.

But if ſome one be more ſpecially gifted in convincing of ſin, he is ſure to have treble oppoſition: if he moleſt Satan, and diſpoſſeſſe him of his ſtrong holds, Satan will moleſt him with a powder; all the Drunkards in that Pariſh ſhall fall about ſuch a Miniſters eares; yea, perhaps ſome neighbour Miniſters that pretend gravitie and good will to God, ſhall more than ſet them on: for vertue fares hardeſt oftentimes from ſuch as ſhould uphold her. When *Henry Zutphen* was Preacher at *Breame*; the Catholiques ſent their Chaplaines to every Sermon to trap him in his words: but the greater part

A powerfull Miniſter moſt oppoſed.

of them that were sent to hearken, were thereby converted: and did openly witnesse for him to his Adversaries teeth, that they never in all their life had heard the like, at which the *Monkes* and *Cardinals* were mad. The case of our *Prelates*, during the time of their *High Commission*. None so deep in Hell, as knowing men: strong braines are commonly too wise to be saved by the *foolishnesse of preaching*. But *Paul the babler* must be both heard and admired, before heaven can be had: yea, great Doctors must acknowledge themselves but great Dunces, in comparison of meaner men; speaking by the Spirit of God: as it fared with the *Philosopher*, when he read the first Chapter of *Saint John's Gospel*, who said, This *Barbarian* hath comprised more stupendious stuffe in three lines, than we have done in all our voluminous Discourses.

Strong braines too wise to be saved.

And indeed, *The wisedom from above is gentle, easie to be perswaded*; when better, reason is alleadged, *James* 3.17. as in *Peter*, *John* 13.8. First, peremptory, but after conviction pliable. An humble man will never be an Heretique: shew him his errour, he will soon retract it.

An humble man will never be an heretique.

Johannes

Johannes Bugenhagius a reverend *Dutch* Divine lighting upon *Luthers* Book, *De captivitate Babylonicâ*, and reading some few pages of it as he sate at supper, rashly pronounced him the most pestilent and pernitious Heretique that ever the Church had been troubled with since the times of *Christ:* but a few dayes after, having seriously read over the Book, and well weighed the matter, he returned to his *Colegioners*, and recanted what he had said, affirming and proving, that *Luther* onely was in the light, and all the world besides in grosse darkenesse, so that many of them were converted by him, and won to imbrace the same truth.

Thus Satan and his instruments deal like our Pirats, who will set upon rich laden ships, but passe by those that are empty.

Nor are they to be appeased after they have once begun, for that which rashnesse and follie have brought forth, pride afterwards and contumacie shall maintain to the last gaspe. Usually, an ill cause once undertaken, shall be maintained, though with bloud. Nay, rather than want cause, they will now

Nor will they be appeased.

They will hate us because they have hurt us.

hate such a Minister, because they have formerly hurt him: as many husbands hate their wives, onely because themselves have wronged them, or at least love them the lesse for their owne faults: all which they will defend with their tongues, though they condemne it with their consciences.

They neither hear him themselves nor suffer others.

Which men are like those wicked *Iewes*, *Acts* 13 45. who would neither believe the Doctrine which *Paul* preacht, nor abide that the *Gentiles* should be brought to the Faith of *Christ*: For they not onely forbear to hear such a Minister themselves, but will dehort all their familiars: in imitation of the high Priests, Scribes, and Pharisees, who in their own opinion were too good, too wise, too holy to receive *Christ* into their companie; and, not content to sequester themselves from *Christ*, they disdained also that he should be conversant with Publicans and sinners.

They adde to their own reputation by detracting from others.

Pride was ever envious and contumelious, thinking she addes so much to her own reputation, as she detracts from others: and indeed the twinckling starres at the approach of the Sun lose

loſe their light, and after regain it not, untill darkneſſe be upon the deep: yea, the whiter the Swan is the more black is the Crow that's by her.

Sect. 39.

3. They will *combine themſelves* together, and lay deviliſh plots to deſtroy the godly, as the new King of *Egypt* with his people did againſt the children of *Iſrael*, when they perceived them to multiply ſo faſt, *Exod.* 1.9,10. Thus the hundred and twenty Governours combined together to worke *Daniels* overthrow, *Dan.*6. And thus *Demetrius* the Silver-ſmith, and the reſt of the craftſ-men, which made gain by the ſilver Temples of *Diana*, combined themſelves together, to conſpire the death of *Paul's* companions, *Acts* 19. And when *Paul* was reſcued by *Lyſias*, the next day there were more than forty of the *Jewes*, which bound themſelves by a curſe, ſaying, *They would neither eat nor drinke, till they had killed Paul*; in which conſpiracie the chief Prieſts and Elders were likewiſe aſſiſtants, *Acts* 23.10,14. The

18 They combine together, and lay deviliſh plots to deſtroy the godly.

The Apostle saith, *If God be on our side, who can be against us?* But Saint *Chrysostome*, in opening of those words saith, Nay rather, *Who is not against us, if God be with us?* For, *they cast their heads together*, saith *David*, *with one consent, and are confederate against God, and his secret ones, imagining crafty counsel against them, saying, Come, Let us root them out, &c. Psal.* 83. 3,4,5.

The manner of their consultations.

How wicked men agree in persecuting the truth, and professours thereof, we may see, *Acts* 4.26,27. & *Mark* 14. where even old *Annas*, and that wicked bench of grey-headed *Scribes* and *Elders*, are content to break their sleep to do mischief, and make noon of midnight.

As for the manner of their consultations, they are lively expresst by the Author of the Book of *Wisdom*, who bringeth them in, saying thus, one to another, *Come, let us lie in wait for the righteous, because he is not for our turne, but is clean contrary to our doings: he upbraideth us with our offending the Law; he was made to reprove our thoughts: it grieveth us also to look upon him, for his life is not like other mens, his wayes are of another fashion, he esteemeth to have the knowledge of God, and*

counteth

counteth us as baſtards: he withdraweth himſelfe from our wayes as from filthineſſe; he commendeth the latter end of the juſt, and boaſteth that God is his Father. Wherefore let us ſee if his workes be true; let us prove and examine him with rebukes and torments; let us condemne him to a ſhamefull death. And then gives the reaſon: *Such things do they imagine, for their own wickedneſſe hath blinded them, and they do not underſtand the myſteries of God, neither hope for the reward of righteouſneſſe, nor can diſcern the honour of the ſoules that are faultleſſe,* Wiſd. 2.12. to 23.

They will eaſily finde occaſion.

Qu. *I, but what have they whereupon to ground their accuſations? For the religious mans life is commonly like* Paul's, Phil.3.6. unrebukable, *and* he walketh in all the Commandments and Ordinances of the Law, without reproof, *as* Zacharie *and* Elizabeth *did*, Luke 1.6.

Anſw. He that ſtudies quarrels will eaſily finde occaſion. When the Governours were reſolved that *Daniel* ſhould die, they ſoon found pretences. As ſuppoſe it be a private Chriſtian, they will lie in wait to finde faults in him, and turne good into evil, and are of ſo prying an obſervation, that they

they will look farther into his actions, than the beſt man would willingly have them ſearch. Nor can you eaſely finde the man that is not quick-ſighted in other mens faults, blinde to his own.

For our ſerving of God ſhall be ſufficient.

But being diſappointed of their hopes, hear what they ſay, We ſhall not finde an accuſation againſt him, he is ſo faithfull, *Except we finde it concerning the Law of his God, Dan.6.5.* And his punctuall obedience to Gods Lawes, and ſticking cloſe to the word of truth, ſhall ſerve for a need.

Or ſecondly, If he be a Miniſter, they will aſſemble together to hear him pray and preach, that ſo they may catch ſomething out of his mouth, whereof they may accuſe him, as the Scribes and Phariſees dealt with our Saviour, *Luke* 11.54. And thoſe Governours with *Daniel*, wherein he ſhall not be able to ſpeak ſo warily, but they will finde matter enough to inſnare him, as the words ſhall be wreſted, though indeed, to have a great audience onely ſhall be made crime enough: you know when the Jewes ſaw that a great companie were at

Or ſaving of ſoules.

Paul's

Paul's Sermon, they were filled with envie, and fell to contradiction and blaſphemie, *Acts* 13.45. And the *high Prieſts* and *Phariſees*, when our Saviour was ſo flocked after, ſaid among themſelves, Perceive ye not, Behold, the World goeth after him, and if we let him thus alone, all men will beleeve in him, *John* 11.48. and 12.19. They were like the Dog in the manger, that will neither eat hay himſelfe, nor ſuffer the Horſe; yet they had a reaſon for it, as theſe have: *Rome* thinkes that the Goſpels riſing, muſt needs be her falling, as when the day comes, the night muſt end. Indeed, opinion makes them coyn that for a reaſon, which others will not aſſent unto: yea, what is truth to theſe men, is errour to others more wiſe.

And when once he is queſtioned, every one, like *Jael* to *Siſera*, will drive a nail, to keep him from riſing again.

O the wicked mindes that many go to Church withall, and the great dangers that Miniſters are liable unto, did not God mightily ſupport them! many of their hearers being like that Lawyer,

They come not to be caught by a Miniſter but to catch him.

Lawyer, which stood up to tempt *Christ*; for they come not to be taught by him, but to catch him. In which case, let him preach like an Angel, yea, like *Christ* himselfe, he shall speak to no more purpose than *Beda* did, when he preacheed to an heap of stones. It is well known, saith *Erasmus*, that many points are condemned as hereticall in *Luthers* books, which in *Austens* and *Bernards* books are received for good and orthodox.

But what saith *David? Though they have conceived mischief, and do travail with wickednesse, yet they shall bring forth a lye*, Psal. 7.14. For, *the Lord breaketh their counsels, and bringeth their devices to naught*, *Psal.* 33.10. Yea, while the ungodly are whetting a knife to cut our throats. God is whetting a sword to cut their throats. Shall the powder thinke to blow up the house, and scape it selfe from burning? No, it is a true rule, that of evil premises doth not follow a good conclusion, but from evil seeds come evil plants.

But are taken in the snare they spread for others.

SECT.

Sect. 40.

4. They are very proan to *imprison* the godly, cause or no cause; as *Ahab* commanded *Michaiah to be put into the prison house, and fed with the bread of affliction, and with the water of affliction*, 1 *Kings* 22. 27. Thus the malicious Priests procured *Jeremiah* to be shut up in prison, *Jer.*36.5. And thus our Saviour shewing what entertainment the faithfull should finde in the World, foretelleth that wicked men *shall lay hands on them, and deliver them up to the Assemblies, and into prisons, bring them before Kings and Rulers, for his names sake*, *Luke* 21.12. As *John Baptist*, *Peter*, *Paul*, and many other of the Apostles, were put into the common prison by *Herod*, and the Synod of Priests, when they preached in *Christs* Name, *Acts* 5.18. and 12.4. and 4.3. and 22.25. and 28. 17. and 2 *Cor.*11.23. And I presume the common people were more glad of the Churches losse herein, than they would have been of their own gain. 19 They are proane to imprison the godly.

But why into prison? Why not unto

to death? No thankes to Satan, nor his seed, they would destroy all. Yea, Why are not our Sanctuaries turned into Shambles, and our beds made to swim with our blouds, but that the God of *Israel* hath crossed the confederacie of *Balak*, and their wickednesse doth not prosper, their studies are the plots of our ruine, and the best they intend, is the destruction and overthrow of Religion, or the religious, or both.

Not for any crime.

Again, Why these, and a thousand more in all ages shut up in prison? What was their delinquencie? Even this. They were too good, too holy to be endured. What was it but *Josephs* goodnesse, that brought him to the stockes and Irons? And so of *Michaiah*, *Jeremiah*, the Apostles, and all the Saints in succeeding Ages.

But to prevent further dispute.

And to speak truly, this is a deep point of policie in our Adversaries: for when all their arguments faile, by this meanes they get the better, and withall prevent further dispute. In the mid of their anger they use this discretion, Stand not to argue, let thou be overcome, and let the accused plead what

what he can for his owne innocencie: the Wolfe would anſwer the Lamb, *Indeed thy cauſe is better then mine, but my teeth are better then thine, I will devour thee:* So the Devill puts off the Fox, and puts on the Lyon.

Againe, we know the Moone hath ſo much the leſſe light, by how much it is neerer the Sun; yea, ſo long as the Sun ſhines above the Horizon, the Moone is ſcarcely ſeene. And we uſe to ſay of *Homer*, that the dazling beames of his Sunne makes all other Poets, like little Stars, looſe their light. And other the like reaſons.

This made *Dionyſius*, when he could not equall *Philoxenus* in Poetry, nor match *Plato* in diſcourſe, condemne the one to the ſtone-quarries, and ſell the other as a ſlave into the Ile of *Agina*. And out of like conſideration, have the wicked alwayes dealt with the godly, even as *Julian* the Apoſtate did by our Saviour, who tooke down his Image in contempt, that he might ſet up his owne in the ſame place, and have the people worſhip it, which he knew they would never doe, ſo long as the other was reverene'd.

SECT. 41.

10 Their usuall way of confuting is with fists.

5 THey often manifest their enmity against the Religious by striking them, as *Zedikiab*, the false Prophet, strook *Michaiah* on the cheek, 1 *King.* 22. 24. thus *Pasher* strooke *Jeremiah*, *Jer.* 20. 2. And the Princes also, Chap. 37. 15. And thus *Ananias* the high Priest caused *Paul* to be smitten on the mouth, *Acts* 23. 2. and the *Jewes* whipt him five times with forty stripes save one, and others beat him with rods, 2 *Cor.* 11. 23, 24, 25.

And thus our rough adversaries of *Rome* stopt our Martyrs mouthes, and refuted them, not with reasons, nor by Law (for the Law hath no power to strike the vertuous) but with fists.

Their Arguments are all steel and iron.

When *Polititians* Rhetorick failes, *Carters* Logick must do the feat. Their arguments are all Steel and Iron, they speake dagger points: As *Joab* discoursed with *Amaza* in the fifth *Rib.* So *Zedikiab* disputed with the Prophet a word and a blow; yea, a blow without a word; for hee smote him first, and spake to him afterwards.

Every

Every false Prophet is like *Julius* the second, who threw Saint *Peters* keyes into the river *Tiber*, protesting, that thenceforth *he would use and helpe himselfe with Saint Pauls sword.*

And in case they cannot have their wills, they resemble *Achillis*, who is fained to eate his owne heart, because he might not be suffered to fight.

Sect. 42.

6 IT is usuall with them to *hurt* and *maime* the godly: as the whole Congregation of the Children of *Israel* would have served those true hearted Spyes, for seeking to appease the tumult, and speaking well of the Land of *Canaan*, had not the glory of the Lord appeared in the Tabernacle of the Congregation, *Numb.* 14.10. Thus the *Philistims* put out *Samsons* eyes, when they had bound him, *Judg.* 16.21. and thus the *Jewes* of *Antiochia* and *Iconium* hurt *Paul*, when they stoned him, *and drew him out of the City, supposing he had beene dead, Act.* 14. 19. Neither have succeeding ages wanted *Alexanders*,

11 They will hurt & maime the godly

who have done much hurt to Gods people: for not seldome when reason and railing failed, have they come to plow-mans Logick, Gun-powder arguments, open violence, taking up swords to strike, or stones to cast at us, though they incurre by it the danger of the Law. Whereas religion makes wild beasts civill: Atheisme, and Impiety makes of wise men beasts and fools. How many have been known, like him in *Esop*, who willingly lost one eye, that his fellow might loose both.

Their malice makes them like beasts or stocks

Yea, whereas the drift of such an ones preaching, in case he be a minister, is to make them like him, in whose name they preach: contrarily, the very word of God, by accident, makes them degenerate into stockes and stones: for hearing but their sins layd open, and the judgement due thereunto, they become so stupid and insensible of reason, that now, maugre all admonition, the quarrell must end in blood: Yea, away with such a fellow from the earth, for it is not meet that he should live, *Acts* 22.22.

SECT.

SECT. 43.

7 AND lastly, It is their manner out of Enmity to *slay the godly*, as *Doeg* slew *Abimelech* and the rest of the Priests, even fourscore and five persons, and *Nob* the City of Priests, whom he smote with the edge of the sword, both man and woman, child and suckling, at *Sauls* command, 1 *Sam.* 22. 19. Thus *Jezabel* slew all the Prophets of the Lord she could finde, 1 *Kings* 18. 4. And *Herod*, all the male children that were in *Bethlehem*, and al the coasts thereof, from two years old and under, that hee might make sure worke with *Christ*, *Matth.* 2. 16. And thus the Inhabitants of *Jerusalem*, Gods owne people, chosen out of all the World, used to make such havock of their own Prophets, that our Saviour bemoaning her case, cryeth out, *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent unto thee, &c. Matth.* 23. 37.

22 usuall with them to murther the Saints.

And thus it fares with the Saints & servants of God at this day, in such places where wicked men may have

Instead of arguments they take up armes.

their wills. Whereas those Romish Doctors are appointed for the saving of many, they are all for distruction: like rash Empiricks, they can cure no way; but by letting of blood; and hereupon they turn their Massing into massacring; the School into a Camp; Arguments, into Armes; teaching all their Proselytes dismall conclusions: as it hath been no rare thing, for some of their Priests in Queen *Maries* reign, when in arguments they have found the weaknesse of their pens, to fall to their pen-knives: Instead of arguments they take up armes; and instead of zeale and the spirituall word, they use fire and the sword; yea, treasons, are their best reasons; the *Spanish* Inquisition, is their Grammer; fire and fagot their Rhetorick: Fleete and fetters, their Logick; The Canons roar, their Musick: poysoning, their physick; Yea, their very building of the Church, is by blowing up of common-wealths; and instead of fighting for God, they fight against God and his Lievtenant.

They are savage and bloody.

And if at this day they catch but a Protestant in their net, it is a miracle

if

if ever he escapes death, without making shipwracke of faith and a good conscience. For if we will not obey them rather then God, they have a Law by which men ought to dye, a Law like *Draco's*, written with blood, and sealed with death. Of which their savage proceeding, there are many reasons to be rendered.

First, they must doe the workes of their father the Devil: *he is a murtherer*, and so his children are given to blood, *John* 8.44. Of which five reasons. 1 Reason.

Secondly, that their deeds of darknesse may not come to light *Uriah* must be put to death, least *Davids* adultery bee discovered, and himselfe disgraced. A living Curre you know, will doe more harme then a dead Lion: and it is a sure rule, that of Egges fried in the Pan come no ill Chickens. 2 Reason. 3 Reason.

Thirdly, the wicked through malice seek by all meanes to cut off the godly, because their sinfull and wicked lives are reproved by their godly conversation: neither can they follow their sinnes so freely as they would, nor so quietly, without detection or check. Now if *Abels* good works re-

prove *Caines* evill deeds, let *Caine* but take away the cause, kill *Abel*, and the effect shall not follow.

4 Reason. Fourthly, whereas the godly are too hard for them in disputing: take *Steven* for an instance: they will be even with him, by casting of stones, stop his mouth with brick-bats, fetch arguments from the Shambles; and this they are sure will doe, when all other hopes and helps fayle. So they make their party good, if not with arguments of reason, yet with arguments of steele, and Iron. But this is a very hard way of confuting.

5 Reason. Fifthly, their glory and credit with the World is eclipsed, by suffering these which excell in vertue, This made *Adrian* and *Nero* to kill all such as eclipsed their glory by any demerit: and *Mercine*, you know, was murthered of her fellowes, because she did excell the rest in beauty. Thus *Herod*, thought he could not be King, if *Christ* should reigne. Yea, as though hee had beene of the race of the *Ottomans*, he thought hee could not reigne, except the first thing hee did, hee killed all the males in *Bethleem* from two yeares

yeares old and under: and the *Pharisees* that they should be despised, if *Christ* were regarded.

And so much of the *actual properties* of this Enmity.

SECT. 44.

Q. *IN how many of these kindes did our Saviour himself suffer (whose example hitherto you have omitted) in his own person of the Jewes, his Countrey-men and Kinsfolke; yea, of the Chief Priests, Scribes, and Pharisees, who were Teachers and Expounders of the Law, and which sate in* Moses *Chair?*

Our Savi. our suffered two & twenty ways of ungodly men.

Answ. In every one of the 22. for as touching the Mental Properties.

4 Mental Properties

1	They	Envied him, *Matth.* 27.18.
2		Contemned him, *Matth.* 12.24. & 13.55.
3		Rejoyced at him in his misery and distresse, *Matth.* 27.29.
4		Hated him, *John* 7.7.

2. *Touching*

2. *Touching the Verbal.*

11 verball Properties.

1	They	Murmured against him, *Luke* 15.2.
2		Misconstrued his actions and intentions, *Matth.* 11.19.
3		Carried tales of him, *Mat.* 12.14
4		Gave devilish counsel against him, *Matth.* 27.20.
5		Scoft at him, *Matth* 27 42.
6		Nick-named him, *Matth.* 13 55.
7		Railed on him, *Luke* 23. 39.
8		Slandered him, *Matth.* 28 13.
9		Curied him, *Gal* 3 13.
10		Threatened him, *John* 11. 53.
11		Undermined him in talke, that they might accuse him, *Matth.* 22. 15.

3. *Touching*

3. *Touching the Actual.*

1	They	Used disdainfull gestures before him, *Matth.* 27. 29. 39.	7 Actuall Properties.
2		Withstood and contraried his Doctrine, *Luke* 5. 21. *Matth.* 9. 34.	
3		Combined together, and laid plots to destroy him, *Matth.* 12. 14.	
4		Took him prisoner, *Mat.* 26. 57.	
5		Smote him, *Luke* 22. 64.	
6		Hurt and wounded him, *Matth.* 27. 29. *John* 19 34.	
7		Put him to death, even that cursed death of the Crosse, *Matth.* 27. 35.	

That the Scriptures might be fulfilled which saith, *And thou shalt bruise his heel*; for all that he suffered was but in his *Humanity*, and so no more than the bruising of his *heel*.

And why all this? Not for any evil they found in him; for their own words

It was for his zaale purity and holineſſe.

words are, *He hath done all things well, Marke* 7.37. He hath done, ſuch was his power; all things, ſuch was his wiſedom: well, ſuch was his goodneſſe: and yet crucified, and abuſed every way he muſt be. It was indeed for his zeal, purity, and holineſſe, and becauſe his life and practice was clean contrary to theirs, his Doctrine too powerfull and pure for ſuch carnal hearts to imbrace or endure. So that it is plain, and all men may ſee, who are not dead in ſenſe, how it would fare with us, might our enemies, the ſame Seed of the Serpent have their wils.

Sect. 45.

Severall uſes of their enmity.

QWHat Uſes *may this ſerve for, which hath been ſpoken touching the properties of this enmity, and our Saviours ſuffering?*

1 Uſe.

Anſw. Firſt, by this taſt of it's fruits learne we to *deteſt* them all.

2 Uſe.

Secondly, it may ſerve to informe every man, whether he be of the *Serpents Seed*, a childe of the Devil, as he came

came into the world, or regenerate, and so become of the Womans Seed, a Childe of God, and Member of Christ: for as our Saviour saith, speaking of false Prophets, *By their fruits ye shall know them*: so I of the Seed of the Serpent, and children of the Devil, By these 22 fruits of enmity you shall know them, as well as you shall know the life by breathing, or the day by it's light. Wherefore all ye that read, reflect and cast your eyes on these Examples, which are such lively Emblems and Representations of your selves, if you be the Serpent's Seed, and yet in your sinnes. Yea, let it make you tremble; for know assuredly, that if this spawn of enmity, formerly spoken of, remain in you; if any of these wayes you persecute *Christ* in his Members, or but hate the good, because they will not be so evil as you are, you have not cast off this serpentine quality, which you drew from the loines of old *Adam*; but it is an infallible signe, that you are of the Serpents Seed, children of the Devil, enemies to God, and all goodnes, the brethren of *Cain*, yea, *Cain* himselfe in another

To informe us whether we be children of the devill or members of Christ.

another person, and without repentance, your portion shall be with *Cain*, and the rest of that cursed Crue.

Comfort for such as suffer.

On the other side, doth any conscionable Christian finde himselfe hated & persecuted by ungodly men for wel-doing, for *Christ's* sake, for Religion and righteousnesse sake? Let him be comforted; for it is a manifest signe, and a notable strong evidence, that he is of the Womans Seed, regenerate and borne a new, the Childe of God, a Member of *Christ's* mystical Bodie, and an Heir of eternal Life.

Thirdly, these Examples being written to admonish us, *upon whom the ends of the world are come*, may *informe* the Godly what they are to *expect* from the world: Shall any hope to be free from suffering, or take it a strange thing, when he doth suffer for wel-doing, when our Saviour *Christ* himselfe suffered so much as he did, being *the onely begotten Son of God, full of grace and truth?* No, *the Disciple is not above his Master, nor the Servant above his Lord:* If they have persecuted *Christ*, they will persecute you also, *John* 15.20. *If they have called the Master of the house Beelzebub,*

3 Use. Let non look to fare better than Christ.

Beelzebub, how much more them of his houſehold? Matth. 10.25. Yea, ſenſeleſſe were it once to thinke, that the ſame enmity which ſpared not to ſtrike at the Head, will forbear the weakeſt and remoteſt Limbe.

Wherefore arme thou us, O God, with an expectation of that evil which we cannot avoid, yea, make thou us as ſtrong, as Satan and his inſtruments are malicious, and then let them do their worſt.

And ſo much of the *Kindes* and *Properties* of this enmity.

SECT. 46.

The Cauſes.

Q. *WHat are the Cauſes, why wicked and ungodly men thus hate, and perſecute the religious?* 11 Cauſes.

Anſw. The Cauſes being divers, may yet be reduced to three Heads, for either they be

Cauſes

Causes in regard of
- God his
  - Justice.
  - Mercy.
  - Wisedom.
  - Power.
- Satan his permitted
  - Malice.
  - Subtiltie.
  - Strength.
- Men
  - Wicked.
  - Godly.

And these we might further branch, subdivide and distribute into

Causes
- Internal,
  - Material,
  - Formal,
    - Natural.
    - Artificial.
- External,
  - Efficient
    - Properly.
    - Improperly,
      - Meritorious.
      - Instrumental.
  - Final.

And

And those are either
1. Next: or, Remote.
2. By themselves: or, By accident.
3. Sufficient: or, Insufficient.

But the time would be too short, or this Treatise too long, if I should speak of every one: yea, talking *Fabius* would be tyred, before he could relate halfe of what is requisite to be spoken of each; for they require whole Volumes: besides, Instructions, if they exceed, are wont, as nailes, to drive out one another.

Q. 1. *Then select out the Principal, I mean, such as in regard of our edification, are most behooveful for us to know. And least the pages should still grow, as fish, into a multitude, garble your notions, and give us only the marrow of the matter.*

Answ. The *Causes* best deserving our discovery, and the worlds notice, I take to be

Eleaven
1. Contrariety,
2. Ignorance,
3. Separation,
4. Speaking of Truth,
5. Infidelity,
6. Example of the multitude,
7. The preaching of some Ministers,
8. The scandalous lives of some Professours,
9. Flocking after Sermons,
10. Misprision,
11. That they may have more company here in sin, and hereafter in torment.

1 The contrariety of their natures.

First, a main *Cause* why wicked men hate and persecute the godly, is the *contrariety* of their *natures*.

Q. 1. *How contrary are they?*

Answ. As *contrary* and *opposite* one to the other, as are God and the Devill; for

for the one are *Children of God*, 2 *Cor.* 6.18. *Gal.*3.26. *John* 1.12. And *partake of the Divine Nature*, 2 *Peter* 1.4. Being *begotten*, *James* 1.18. And *borne a new of God*, *John* 1.13. 1 *John* 3.9. *By the immortal seed of the Word*, *James* 1.18. And the *Spirit's powerfull working with it*, *John* 3.5,8. whereby they are become *like God in holineſſe*, 1 *Peter* 1.15. And *not children onely*, *but heires alſo*, *even the heires of God*, *and heires annexed with Chriſt*, *Rom.* 8.17. being his *brethren*, *Rom.*8.29. *Members of his Body*, 1 *Cor.* 12.27. *Bone of his bone*, *and fleſh of his fleſh*, *Epheſ.*5.30. having *his Spirit dwelling in them*, *Rom.*8.9 *to witneſſe with their ſpirits*, *that they are the Children of God*, *verſe* 16. And being *Temples of the Holy Ghoſt*. 1 *Cor.*6.19. All true beleevers the children of God.

And the other are the *Seed of the Serpent*, *and Children of the Devil*, and ſo partake of his nature, 1 *John* 3.8, 10,12,14 *Acts* 13.10. *John* 6.70. and 8.44. and 14.30. and 16.11, *Matth.*13. 38.39. 2 *Cor* 4.4. 2 *Tim* 2.26. *Gen.*3.15. and 5.3. *Epheſ.*2.1. to the end, and 5. 14. 1 *Cor.*15.22. *Rom.*5.12.18. *Titus* 3. 3. to 8. 1 *Peter* 2.9,10,25. *John* 3.3.5 6. which being ſo, they muſt needs be All natural men children of the Devill.

very *contrary*, and if contrary, no marvell they ſhould ſo ill agree, although God had not proclaimed an enmity between them.

Impoſſible the good and bad ſhould agree.

For there can be no amity, where there is no ſympathy; no reconciling of the Wolfe and the Lambe; the Windes and the Sea; no neighbourhood, no alliance, no conjunction is able to make the curſed Seed of the Serpent, and the bleſſed ſeede of the Woman ever agree: for Fire and Water, Light and Darkneſſe, Heaven and Hell are not more *contrary*.

One bloud, one belly, one houſe, one education could never make *Cain* and *Abel* accord, *Iacob* and *Eſau*, *Iſaack* and *Iſhmael* at one: yea, though they be Man and Wife, Parent and Childe, yet if they be not like, they will not like, 2 *Cor.*6.14,15. And indeed, what is the corporal ſympathy to the ſpiritual antipathy? Can there be ſuch a parity between the Parent and the Childe, the Husband and the Wife, as there is a diſparity between God and Satan? No certainly,

SECT.

SECT. 47.

A Wicked man can agree with all that are wicked, be they *Papists*, or *Turkes*, or *Atheists*, profane and loose persons, civil or moral men, for all these agree with him in blindenesse and darknesse: as who feeles the smart of their tongues, or hands? not the Idolater or vile person, not the professed Atheist, the Canker-fretting Arminian, or State-betraying Jesuite: for with all these they are Haile fellow, well met: but with sincere Christians and Practicers of piety, he can never agree: the religious shall be sure of opposition, because their light is *contrary* to his darknesse; grace in the one is a secret disgrace to the other.

Natural men can agree with any so they be not Religious.

Yea, let wicked men be at never so much odds one with another, yet they will concurre and joyne against the godly: as for Example, *Edom* and *Ishmael*, *Moab* and the *Hagarens*, *Gebal* and *Ammon*, *Amalek* and the *Philistims*, the men of *Tyre* and *Assur* had each several gods; yet all conspired against the

Yea differ they in other things they will joyne against the Godly.

true God *Psal.* 83 5. to 9. *Manasses against Ephraim, and Ephraim against Manasses; but both against Iudah. Herod* and *Pilate* two Enemies, will agree, so it be against *Christ*: they will fall in one with another, to fall out with God. The *Sadducees*, *Pharisees*, and *Herodians* were Sectaries of divers and adverse Factions, all differing one from another; and yet all these joyne together against our Saviour, *Matth.* 22. The *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians* and *Asians*, differ they never so much, will joyne in dispute against *Stephen*, *Acts* 6. 9. *Herod* neither loved the *Iewes*, nor the *Iewes Herod*, yet both are agreed to vex the Church.

I cannot think of a fitter Emblem of a naturall man, than Lime, which agreeth well with all things that are dry, and of it's own nature; but meeting with Water, a thing directly opposite, it breakes, burnes, swelles, smokes, crackles, skips, and scatters: so Nature will give a man leave to be any thing, save a sound Christian, and agree with all others, let their conditions never so contrary, provided they agree in the main, are all Seed of the

same

ſame Serpent. But let the natural man meetwith one that is ſpiritual, they agree lik heat and cold: if one ſtays, the other flies; or if both ſtay, they agree like two Poyſons in one ſtomacke, the one being ever ſicke of the other, be they never ſo near allyed. As how many a Wife is ſo much the more hated, becauſe a zealous Wife? How many a Childe leſſe beloved, becauſe a religious Childe? How many a Servant leſſe reſpected, becauſe a godly Servant? And no marvell; for though they dwell in the ſame houſe, yet they belong to two ſeveral Kingdomes; and albeit they both remain upon earth, yet they are governed by two ſeverall Lawes, the ones Burguſhip being in Heaven, *Philip.* 3. 20. And the other, being a Denizon, belonging to Hell: as *Iriſh-men* are Dwellers in *Ireland*, but Denizons of *England*, and governed by the Statutes of this Kingdome.

Many Wives, Children and Servants hated for being religious.

SECT. 48.

Hatred for religion, the most bitter and implacable

NEither is this of theirs an *ordinary hatred*, but the most bitter, exorbitant, unlimited, and unplacable of all others. *No such concord, no such discord*, saith one of the learned, *as that which proceeds from Religion.* My name, saith *Luther*, *is more odious unto them, then any thiefe, or murtherer*: as *Christ* was more detestable to the *Iewes* then *Barrabas*. *Behold*, saith *David*, *mine enemies, for they are many, and they hate me with a cruell hatred*, *Psal.* 25. 19. yea, so cruell, that it makes their teeth gnash, and their hearts burst againe, *Act.* 7. 54. which made the Truths adversaries give Saint *Paul* stripes above measure, 2 *Cor.* 11. 2, 3. And the Heathen Emperours to devise such cruell tortures, for all those which but profest themselves Christians.

agreement in some points does but advance hatred the more.

Yea, agreement in some poynts, when there are differences in the maine, does but advance hatred the more: Witnesse the Reigne of Queen *Mary*, and the Butchery over al *France* of above two hundred thousand Protestants;

teſtants; beſides the many thouſands of late yeares: Yea, aske from Eaſt to Weſt, from one Pole to the other; ſearch all Records under Heaven, if ever there was the like of the intended Powder-Plot.

We cannot anger them worſe then to doe wel

You cannot anger a wicked man worſe, than to do well: Yea, he hates you more bitterly for this, and the credit you gaine thereby, than if you had cheated him of his Patrimony, with your owne diſcredit. But that there is no hatred ſo virulent and bitter, as that which is occaſioned by vertuous living, and profeſſing of Chriſts Name; our Saviour himſelfe proves copiouſly, *Matthew* 10. *Luke* 21.

SECT. 49.

Queſt. *WHerein conſiſts theïr* unlikeneſſe *and* contrariety?

Wherein this contrariety conſiſts.

Anſw. Chiefly, in foure particulars; though indeed there bee more differences between the Children of God and the Children of the Devil, than there are betweene men and beaſts.

Firſt, they exceedingly differ in their

They differ in their judgements.

their judgements touching Wisdome. 1 *Cor.* 1. 18. 20, 23. and 2. 14. and 4. 10. *Luke* 6.27. to 36. *Acts* 26.24. *Wisd.* 5.4. *Gen.* 41.8. *Job* 5. 13. *Prov.* 28.11.

1 Touching Wisdome.

Jer. 4.22.1 *Cor.* 3. 19. *Exod.*1 10. *Josh.* 9.4.*Titus* 3 9. *Prov.* 10.ver.18. *Rom.*16. ver.19.

2 Touching happinesse.

Happinesse, *Luke* 6.26. and 8.13. *Ja.* 4.4. *Mark*.16. 16. *Job.* 3.16,18. and 8. 34,36. *Rom.*6.16.18.22. *Psal.*2.3,4.and 10.3.and 12.4. 2 *Tim.* 2.26. *Mal.*3.15. *Revel.*3.17. 1 *Thes.* 5.3.

3touching fortitude.

Fortitude, *Prov.* 28.1,2. *Rev.*13.6,7. and 12,13,17 *Mat.*13,9. *Acts* 7.52. *Mat*, 10.28. *Gal.*4 29. *Job.*16.2.

4 touching sin.

Sinne, *Luke* 16.15. *Prov.*13.19. *Marke* 7.5,11,12,13, *Luke* 7.33,34. *Matth.* 7. 14. 1 *Pet.* 4 18 *Psal.* 35.13.16.

5 touching holinesse

Holinesse, *Acts* 26.9. *Exod.*8.26.1 *Cor.* 4.10. and 2.14. *Prov.* 13.19. *Psal.* 14. 1 *Jer.* 44. 16. to 19. Yea, they are of a reprobate judgement touching actions and persons *Isa.*5.20. and so speak, thinke and doe all by contraries, like *Heliogabalus* who wore shooes of Gold, and Rings of Leather. Or the Blackmoores who judge of beauty by contraries. Wherefore read their words as Scholars doe Hebrew, backward,

and

and you have the meaning: for instance do they call thee Puritan as nothing more frequent in their mouths, understand by it Saint for a Christian indeed (as thou art) is a Puritan in the Devils language, and a Christian in name onely (as such an one is) is an Atheist in Gods language.

Secondly, They no lesse differ in their Passions and affections of Love, *Psalm*, 119.57,72, and 17,14. Feare, *Prov.* 28.1,2. 1 *Tim* 4.1. *Rom.* 2.14,15. Anger, *Acts* 7.52. to 60. and 5.30. to 34. *Prov.* 12.10. *Rev.* 18.19,20. Joy, 1 *Pet.* 2.7,8. *Job.* 3.15. *Mat.* 11.19. And the like, which for brevities sake I forbeare. Secondly they differ in their passions & affections.

Thirdly they differ no lesse in practice, & this breeds many quarrels: as what more common, than for all sorts and kinds of men to hate, scorne, persecute, reproach, revile, accuse, slander and condemn the Religious, because their owne workes are evill and wicked, and the others good, holy, and righteous. Wherefore slew *Caine* his brother, saith Saint *Iohn*, but because his own Workes were evill, and his Thirdly, they differ in their practice. Wicked men persecute the godly for being better then they.

his brothers good? 1 *Joh.* 3. 12. Why was *Joseph* accused of his Mistris for an adulterer, and thereupon committed to prison, but because hee would not bee an Adulterer like her? *Genesis* 39. Yea, it was his party-coloured Coat, composed of all kinds of graces and blessings that formerly procured his Brethrens hate. And what is it that *Jobs* Wife expostulates with him about, but his integrity? As if shee tooke it ill, that he took it no worse: his patience made her impatient. Wherefore was holy *David*, as himself complaines, almost in every *Psalme* Had in derison, hated, slandered, reviled, contemned and made a proverbe and song of the Drunkards, and other wicked men which sate in the gate? but because *he followed the things which were good and pleasing unto God and in him put his trust?* *Psal.* 11.2. and 22.6, 7, 8. and 37.14. and 69. 10, 11, 12. And lastly (for I might bee endlesse in the prosecution of this.) Why were all the just, in *Solomons* time, had in abhomination and mockt of the wicked, but because they were *upright in their way, and holy in their conversation*, Prov. 29.

Of which many examples.

29.27. Or those numberlesse Martyrs, whose soules Saint *John* saw under the the Alter(*Rev.* 6.9.) killed, but *for the Word of God, and for the testimony which they maintained*? And the Master himselfe? not for any evill as themselves are forced to confesse, *Marke* 7. 37. which examples sufficiently prove, that all wicked men are like the women of *Lemnos*, who when they had every one slaine their husbands and kinsmen, exiled *Hypsipyle* the Kings daughter, for that she alone saved her Father alive. That great Dragon the Devill, and these his Subiects, make warre and are wroth with none but *the woman, and the remnant of her Seed, which keepe the Commandements of God and have the testimony of Iesus Christ*, *Revel.* 12.17. All was quiet at *Ephesus* before Saint *Paul* came thither: *but then there arose no small strife about that way*, *Acts* 19. 23. &c. A Wolfe fyes not upon a painted sheepe; we can with delight look upon the picture of a Toad: It is your active christian, that is most spighted, and persecuted.

SECT.

SECT. 50.

The same applyed.

BUt to apply this to our selves. I would faine know, whether the power of godlinesse, the sincere profession of the name of *Christ*, according to the Vow which we made in Baptisme, all kind of purity and holinesse, doth not live in persecution among us, as Protestants doe in *Spaine*? Is it not a capitall crime to bee vertuous? Is not the name of an honest man, who makes conscience of his wayes, growne odious? Is not circumspect walking, the zeale of Gods glory in promoting the best things, frequent hearing of Sermons, singing of *Psalmes* holy conference, brotherly admonition, &c. counted a vice, and that vice called *Puritanisme*? And must not hee who is called a *Puritan*, be derided, hated, persecuted, slandered and laught to scorne? how many may complaine with *Ieremy*, that because they live a godly life themselves, and call upon others to doe the same, they are cursed of everyone, and counted contentious? *Ier.* 15.10. It faring with Professors

feſſors, as it did with *Caius Selius*: of whom the Heathen were wont to ſay, that hee was a good man, but he was a Chriſtian. Yea, let but a ſparke of fervent devotion breake out in a Family, all the reſt are up in clamors; as when Bels ring diſorderly, every man is ready with his bucket to quench the fire; diſgraced he muſt be for a *Puritan*, but onely by *Laodiceans*. Indifferency ſtrives to daſh zeale out of countenance, The reaſon is, whereſoever *Chriſt* comes, there will be oppoſition. When *Chriſt* was borne, all *Ieruſalem* was troubled, and *Herod* cut the throats of all the children in *Bethlehem*: ſo when *Chriſt* is borne in any man, the ſoule is in an uproare, and Satan with his inſtruments are ready to kill in him every good motion, though it be never ſo little a Babe.

Where Chriſt comes ther will be oppoſition.

That which the Antients did cheifly admire (*goodneſſe*) we do moſt of all contemne: for is not the godly man more diſpiſed for his godlineſſe, then the wicked for his wickedneſſe? Are not the members of *Chriſt* more hated, and worſe intreated by us, then the limbs of the Devill? What ſuppreſſing

Nothing more contemned then goodneſſe.

sing and disgracing is there of Hell, and *Romes* cheifest adversaries, under the aspersion and pretence of *Puritanisme*.

Whereas if the same men, would but beare them company in their sins, bee drunke, sweare, temporise, contemne holinesse, mispend their time, haunt Play-Houses and Tavernes, play the good fellows, and doe as the rest doe, they should have the approbation & good word of the greatest number; yea, if they would not be precise in their actions, nor reprove others for their evill courses; if they would not speake against pluralities, Non-residents, lazy and good-fellow Pastors, who either starve or quite neglect, or else mis-leade their flocks; if they would but bee prophane and wicked, and make no bones of sinne, their malice would cease, and wee should not have a *Puritan* in all the World.

Would we accompany them in evill, their malice would cease.

SECT.

SECT. 51.

AS let mee appeale from their tongues to their hearts, and from their mouthes to their consciences; whether this be not the greatest cause of their quarrell, We refuse to pledge them in their wicked customes. Or we will not breake *Gods* Law, to conforme to theirs. It faring betweene us and our adversaries; as betweene *Socrates*, and the *Athenians*: who said unto them in his apollogie, I love, and imbrace you, O *Athenians*; but yet I will obey *God rather than you*. Yea, may not all see (saving such as the Prince of darknesse hath blinded) that those for the most part, whom the World speakes so basely of, are before men, in respect of any scandalous offences or open crimes, unblamable, and may say with the Lamb, whom they follow, *Which of you can rebuke me of sinne*, though with *Paul*, 1 *Tim.* 1. 15. they think themselves the worst of sinners? And doe not their adversaries know, that the men whom they terme *Puritans*, are honester men, and more righteous

We may appeale to themselves who are the honester men.

teous than themselves, as *Pharoah* was forc'd to confesse touching *Moses*? *Exod.* 10. 16, 17. And *Saul* touching *David*? 1 *Sam.* 26. 21. Yea, I know they are perswaded well of them, even when they speake most to the contrary, though I expect not they should use them thereafter. We know *Pilate* judged *Christ* guiltlesse, but yet he put him to death. And *Festus* acknowledged that *Paul* was without crime, yet he left him in prison. I dare say *Tertullus* knew that he lyed, when hee called *Paul a Pestilent fellow:* his conscience could not chuse but answer him, Thou lyest in thy throat *Tertulus*, *Paul* is an honester man than thy selfe. And must not these mens consciences tell them, that the same they accuse so, are in their lives the most unreproveable of the Land? Yea, I will appeal to their greatest adversaries, whether the Protestant at large, or those who are called *Puritans*, be of the purest Religion, and most reformed to the Primitive Church? For not seldome are wicked mens judgements forced to yeeld unto that truth, against which their affections maintaine a rebellion:

They think not as they speak.

And

And yet, as if they would ſtamp Gods Image on the Devills droſſe, and the Devills Image on Gods ſilver, they juſtifie thoſe actions and perſons, which God condemnes, and condemn thoſe which he juſtifies.

They aſperſe us out of policy.

True theſe enemies to holines ſpare not to caſt aſperſions on us, elſe how ſhould they worke their wills? How ſhould *Naboth* be cleanly put to death, if he be not firſt accuſed of blaſphemy? 1 *Kin.* 21. 13. and the like of *Joſeph*, *Eliab*, *Jeremiah*, *Suſanna*, *Paul*, *Stephen*, and our Saviour *Chriſt* himſelf But if you marke it, they are as guilty of the crimes whereof they be accuſed, as *Joſeph* was, in forcing of his Miſtris, or as *Naboth* and the reſt were, of thoſe things which were layd to their charge.

I ſpeak not of thoſe monſters, thoſe white Devills who make Religion a ſtalking Horſe to villany. I know too many diſhonour God, by wearing of his livery. But what was Satan to the children of God, *Job* 1. 6. though hee thruſt himſelfe into their company? Or what wiſe man will tax all the Apoſtles becauſe one was

To tax all for the faults of a few, is only the art of a fool.

a *Judas*. To argue, becauſe ſome are ſo and ſo, therefore the reſt are alike, is a ſapleſſe reaſon, only becomming a foole. An argument, that deſerves rather laughter, than beleife.

Moſt men tooles and beaſts.

Yet moſt men are ſuch fooles, or rather brute beaſts, *led with ſenſuality, and made to be taken and deſtroyed*, as Saint *Peter* ſpeaks, who becauſe they *love to ſpeake evill of the way of truth*, 2 *Pet.* 2. 12. If they ſee but an hipocrite diſcover himſelfe, they not onely harden themſelves in their ſinnes, and, as it were, breake their owne necks at this ſtumbling block, being Satans trap, ſet on purpoſe to catch their blinde ſoules in, but condemn all the reſt of his profeſſion to be ſuch as he is, ſave that they diſſemble their hypocriſie more cloſly & cunningly; which is as equal and juſt, as it was for *Simeon* and *Levi* to murder all the *Sechemites* for the offence only of *Hamors* Son. But as all are not theeves that Dogs bark at; ſo all are not hypocrites which they terme ſo. But admit there were more than there are: the faults of many, ſhould not make us uncharitable to all: Nor the goodneſſe of ſome, make us credulous of the reſt. SECT.

Sect. 52.

INdeed, as all our enemies are not alike witty, so they are not alike malicious; for some transcend this way, as *Doeg* did the rest of *Sauls* servants another way, you shall know such an one by these few markes; his hatred is so inveterate and universall, that hee spends all his wits in frothy scoffes, and invectives against the whole people of God? and as if the door were not wide enough except he set open all the windows, and break downe the walls to let in this infectious ayre, his tongue scrues something against the religious into all discourses; and when his owne invention failes, it shall be supplyed with what he hath heard: for as the Papists never found any error spued out by the Ancients, but they have licked it up, superstitiously to abuse the same: so he never heares of any scoffe, slander, or devillish invective formerly devised, but he licks it up, that he may spit it out againe in the face of some Professor, or on the other side poyson those

The Character of a malicious scoffer.

with whom he doth converse; being to his company like a mad dog, that so biteth every one he meets, that they become madde too, and as apt to bite others as himselfe; or in case he meets with another like himselfe in wit and malice, it may bee said of them, as *Diogenes* spake of two ill conditioned women, when hee saw them talking, *See how the viper and the Aspe are changing poyson.* And nothing so tickles the spleen, or glads the heart of such, as that discourse which may most shame profession, disgrace Relion, and dishonour God. But, O that ever those tongues, which dare call God Father, should suffer themselves thus to be moved and possessed by that uncleane spirit! Or that ever the church should own such for her children. In the Primitive times, the Church would have denied her blessing to such a Sonne, that should have thought himselfe disparaged by serving *Christ*, and wearing of his livery, although hee had not scoft at others: yet this man flatters himself that he *is* a Christian; yea, you cannot beat him from it, but that he is as good a Christian

How strangely wicked men gull themselves

as

as the preciſeſt, and ſhall goe to Heaven as ſoone. But let him that reads, conſider whether it be not a fearefull thing, to lend to Satan the heart for devising, the tongue for uttering, and the eare for hearing of calumnies, and all this to diſgrace the grace of God in his children, and make it fruitleſſe to themſelves and others. O impiety to be abhorred: Such ſport on earth is only ſport for the Fiends in Hell, and let them look to it, for ſuch joyes may chance to coſt them eternall mourning; yea, certainly, if the infernall *Tophet* be not for them (in caſe they repent not) it can challenge no gueſts; for I may well ſay unto ſuch an one, Many ſinners have done wickedly, but thou ſurpaſſeſt them al; thine is ſuch a ſuperlative, ſuch a ſoulmurthering ſin, that no other ſin can paralel it.

SECT. 53.

BUt thou haſt plenty of excuſes to pacify thy blinded and benummed conſcience: Yea, thou wanteſt not ſome carnall reaſons to make it good, Some of their excuſes.

as an easie invention may put false matters into true Sylogismes: And amongst the rest, thou wouldest not have men *singular*: wherefore that they may have lesse zeale and more temper, thou seekest to allay their heat with frumps, and scoffes, and taunts, and jeeres; as how often doe we hear remisse professors strive to choake all forward holinesse and zeale by commending the *golden meane*? For carnall men (who cleave as close to custome, and example of the greatest number, as clay to a Cart Wheele) thinke every one exorbitant, that walketh not after their rule, 1 *Pet.* 4. 4. As the *Sodomites* thought of *Lot*, *Gen.* 19. 9. the hundred and twenty *Governours* of *Daniel*, *Dan.* 6. 11. and the *Caldeans* of *Shadrach*, *Meshech*, and *Abednego*, *Dan.* 3. 10. to 30. *Daniel* of all *Darius* his servants was so bold as to pray three times a day, not in contempt of the King of *Babilons* decree, but in zeale and obedience to the God of Heavens command: the Governours franging at it, accuse him, and say, this *Daniel* which is of the captivity, regarderh not thee O King, nor the Decree which thou hast

Singularity ourgreat and grevious crime.

haſt ſigned, but doth ſo and ſo: wherfore command we pray thee, that he be caſt into the Lyons den, for no decree, nor ſtatute which the King eſtabliſheth may be altered, *Dan.6.* Again, what diſorder is this that I heare of you, ſaith *Nebuchadnezzer* to *Shadrach*, *Meſhech*, and *Abednego*: will you not ſerve my Gods, nor worſhip the golden Image that I have ſet up, *Dan.3.14.* who anſwered no, be it knowne unto thee O King, wee are not carefull to anſwer thee in this matter: they were all as ſtiffe as if they had eaten a ſtake, and they could not bow to an Idoll: as the godly have been in all ages, not being able to wheele with the times. Yea, they that truely fear *God* are uſually as immoveable as the Sun in its courſe, becauſe they thinke, and ſpeak, and live by rule, and not by example, and hold themſelves as faſt tyed, as if they had the oath given them, which the *Egiptian Kings* ſolemnly preſented to their Judges, *not to ſwerve from their conſciences*, what command ſoever they ſhould receive from themſelves to the contrary. Which ſtrictneſſe is a great eyeſore to carnall men: who hate ſingu-

To obey God rather than men great diſorders

gularity, almost as they doe sanctity, which makes them so cry it down.

Common protestants can be of any religion.

And no marvell, for these men, and so all Protestants at large, so scorne to be singular, that they will conform to any Religion the State shall establish: yea, should they be commanded to worship a *Calfe* with the *Israelites*, *Exod* 32. 4. or a *golden Image* with the *Chaldeans*, *Dan.* 3. 7. They would instantly doe it: as the times of *Queene Mary*, witnesse: Good honest men, let them injoy their communities; peace, and plenty: any Religion shall serve their turne. They are as indifferent as *Doctor Kitching*, who being *Abbot*, was first the *Popes* sworne Servant: then an halfe Papist, *King Henry* having cast off the *Pope*: a Protestant under *Edward the sixt*: a downe right Papist with *Queene Marie*: And a Parliament Protestant againe, when hee tooke the Oath of Supremasy under *Queene Elizabeth*. Of whose faith I take most Protestants at large to be; For let them hear of a change in Religion, it shall never a whit trouble them: What cares a stupified worldling, for the removall of our Candlestick?

ſtick? What is it to him if the ſuperſtition, and blindneſſe of Popery did over-ſhadow the Land? and turne day into night: It is nothing to him, if he can but ſee to get money. Light or darkneſſe, Scripture or tradition, the *King* or the *Pope*, *Chriſt* or *Antichriſt*, are all one to him; to heare a Sermon, or ſee a Maſſe, he likes them both alike.

Perhaps they may thinke better of themſelves; and untill they be put to it, reſolve ſtoutly: but a temporaries Religion, and flaſhes are but like Conduites running with wine at the coronation: that will not hold, or like a land flood, that ſeemes to be a great Sea, but comes to nothing. Yet none think better of themſelves.

Now theſe are the men (if you obſerve them) that cry out ſo againſt ſingularity: which imputation, together with their extolling the meane, is a cunning diſcouragement, but it is the Devils Sophiſtry; for the meane of vertue, is between two kindes, not betweene two degrees: it is a meane grace, that loves a meane degree of grace. How Satan playes the Sophiſter.

Yet this is the onely ſtaffe, with which

Discretion eates up devotion.

which the World beates all that are better then themselves. What will you be *singular*? Or are you wiser then all? Or what is this but want of discretion? And to speake truth, that which worldly men call discretion, eates up all true wisedome: Their discretion and moderate stayednesse, devoures all true honesty, and goodnesse. But shall *Lot* leave his righteousnesse for such an imputation of *singularity*? Or shall he not depart *Sodom*, because the whole City thinkes it better to stay there still? Shall *Noah* leave building the *Arke*, and so himselfe, and his whole household perish, because all the World else thinkes him hairebrained? Or must the name of a *Puritan*, dishearten us from the service of *God*? No, but as Saint *Paul* said in his Apollogy, *Acts* 24. 14. *after the way which they call heresie, so worship I the God of my Fathers*: so wee in this case, After the way which prophane men call *Puritanisme*, let my soule desire to serve *Jesus Christ*.

SECT.

Sect. 54.

Ob. I *Grant (will the more moderate worldling say) in such cases wherein the word of God is expresse, singularity is not lawfull onely, but laudable: But (which makes my spleene rise) they will not conforme to things indifferent*

Answ. A seduced heart deceives thee in so saying, why else doest thou cast the same aspersions, upon such as are conformable. Goodmen may differ in many things; yet agree in the main,

But admit they onely are thornes in thine Eyes. doest thou well to hate al that are not of thy own judgement, or that have tenderer consciences then thy selfe? *No*, for honest and good men may differ in opinion, not only in things triviall, but in matters of great moment; provided they agree in the *fundamental articles of the Catholique faith*, and yet may, and ought to continue brotherly love and communion, as members of the same mysticall body: as many examples witnesse, both of eminent Christians, and Fathers of the Church: as also our Saviours words, who speaking of the fundamentall poynts,

poynts, penneth the league thus, *Hee that is not with us, is against us*, but of poynts not fundamentall thus, *He that is not against us, is with us*. Whereas these differ from thee (if thou beest a true Protestant as thou wouldest bee thought to be) in nothing materiall, for there is a vast difference, between another discipline, and another doctrine: and they little differ, that agree in matter. Only their consciences are not so large as thine: and thou thinkest those things indifferent, which they cannot assent unto though they take more paines to satisfie and informe themselves then thou doest. But admit they be things of an indifferent nature, even actions of indifferency, when once they are felt to trench upon the conscience, lay deep obligations upon the soul, even whiles they are most slighted by careless hearts: there being no lesse difference in *consciences*, then *stomacks*, of which some will digest the hardest meats, and turne over substances not in their nature edible, whiles others surfeite of the lightest food, and complaine even of dainties.

A vast difference between another discipline, and another Doctrine.

That indifferent to one, that is not so to another,

And

And indeed, every gracious heart is in some measure scrupulous, and findes more safety in *feare* then in *presumption*: And certainely, in cases of a doubtfull and questionable nature, it is ever good to take the surest side, and which draws neerest to probability. Many things are of so questionable a nature, that much may be said on either side: Now if I chuse that side, on which I am sure I shal not sin, I deserve to be *excused*, rather then *censured*; if I use them it is possible I may sin, it may be they are not sinfull: yet I am not so sure of it that I shall not sin if I use them, as I am sure I shall not sin, nor break any of Gods Commandments if I doe not use them. This I may be bold to build upon, He that *sayles* amongst *Rocks*, it is possible hee may escape *splitting*, but hee is not so sure to keep his *Vessell* safe, and whole, as he that sayles in a cleare *Sea*, where no Rocks are at all.

To be scrupulous no ill signe.

In cases of a doubtfull nature, we should take the surest side.

Sect. 55.

Qu. *But to speak really, and as the truth is, why doe they use all these discouragements?* *An.*

they would flout us out of our faith

An. Their onely *aime* is, to make us ſquare *our lives* according to *their Rule*; as that Gyant did proportion the bodies of all his gueſts, to the bed of his Harlot; Yea, if they would give their tongues liberty to acquaint us with their hearts and conſciences, they muſt needs confeſſe, that they uſe that odious nickname (deviſed by Satan himſelfe) for no other end, but to ſtout men out of their faith and holy profeſſion, and to bring the very truth of Religion, and power of godlineſſe into contempt and ſcorn.

And effect the ſame did not God ſupport us,

And indeed, whom not heroicall in fortitude (the caſe ſtanding as it doth) would it not diſcourage and beat back to the world? But thanks be given to God, his Spirit herein ſo hardneth and ſteeleth his ſervants, that their faces are like flint, and themſelves like brazen walls, and defenced Cities, though otherwiſe ſoft in affection, and true profeſſors of meekneſſe.

To be a Chriſtian requires fortitude.

Yea, undoubtedly, he muſt be more then man (that is, more ſpirit then fleſh) that can contentedly make himſelf contemptible to follow Chriſt, be pointed at for *ſingularity*, endure ſo many baſe and vile nicknames, as are every where caſt

caſt upon the conſcionable (for there is ſcarce a houſe, but is haunted with theſe kinde of ſpirits, familiars, viſible and carnall Devills, ſoule-murtherers) have his religion iudged Hypocriſie; his Chriſtian prudence, craft and policy; his godly ſimplicity, ſillineſſe his zeale, madneſſe: his punctuall obedience to Gods Laws, rebellion to Princes: his contempt of the world, ignorance: his godly ſorrow, dumpiſhnes, &c. For theſe and the like as unſeaſonable froſts, nip all gracious offers and beginnings in the bud, and as much as in them lyeth, with *Herod* labour to kill *Chriſt* in young profeſſors. Yea, the cenſures and ſcoffs of theſe Atheiſts and Worldlings, like the blaſts of Rams-hornes before the wals of *Jericho*, lay al the ſtrength of a young beginners vertues levell at one utterance: yea, it is the only *Remora* & greateſt cauſe of arreſt, if any looke heaven-ward, that makes them recoyle.

Good men will hold their profeſſion though they loſe their lives.

True, a wiſe man will not be ſcoft out of his money, nor a juſt man be flouted out of his faith; Yea, like *John Baptiſt*, hee will hold his profeſſion,

though hee loose his head for it. If *Christ* have but once possest the affections, there is no dis-possessing him againe. The league that Heaven hath made, Hell wants power to breake. If the sweet doctrine of *Christ* be once gotten into the heart, it cannot be got out againe by all the torments which wit and cruelty can devise, as we see in the Martyrs.

If we cannot concoct evill words, we would never endure blowes.

Neither would hee ever endure a blow, who cannot concoct a foule word. Hee that is discouraged and made returne with an *Ishmaelitish persecution* of the tongue: how would hee endure a *Spanish Inquisition*, or those *Marian times*? Hee that is so frighted with a squib, how would he endure the mouth of a Cannon? But to proceed.

To be scoft out of our goodnesse how rediculous

For a man to bee scoft out of his goodnesse, by those that are lewd, is all one, as if a man that seeth should blind-fold himselfe, or put out his eyes, because some blind wretches revile and scoffe at him for seeing: or as if one that is sound of limbs, should limpe, or maime himselfe, to please the Cripple, and avoid his taunts. For my part, I had rather live hated of all

men

men for goodnes, then be beloved of al for vice; and rather pleaſe one good man, then content a thouſand bad ones; his ſingle authority being ſufficient to countervaile the diſdain of a whole Pariſh of ſenſualiſts.

Yet experience ſhewes, That divers are content to be *miſled* with the *multitude*, rather then be an object of their *ſcorne* and *deriſion*. Yea thouſands hold it the beſt and ſafeſt way, in differences of religion, without further queſtion, to take the ſtronger part; that ſo doing as the moſt doe, they may have the feweſt to finde fault with them, and al through baſe cowardlineſſe. Which baſhful devill never leaves a great many, ſo long as they live; whereby with the rich man, *Luke* 16. they never thinke of heaven, till tormented in the flames of hell.

The moſt will doe as he moſt

Satan gets more by ſubtilty then by violence.

Whereas Satan formerly aſſaulted the Church by *violence*, now he doth it by deceit: and certainly the devill gets more by ſuch diſcouragements, and the reproaches that are caſt upon religion, then he did formerly by fire and Faggot; for then the *blood of the Martyrs* was found to be the *ſeed of the*

Church, others (Phœnix-like) springing out of their ashes, wheras now multitudes of souls are scoft out of their religion by wicked men. But I grieve to see how they wrong themselves, in thus wronging others: for in that wicked men do so mock and deride such as are in love with heavenly things, it is hard to say whether they doe most offend in hindering the honor of God thereby, or their neighbours wel-fare, or their own salvation.

Some will better abide a stake than others a mock.

Alas, some men will better abide a stake, then some others can a mocke. *Zedikiah* was willing to hearken to the Prophets councell, but that this lay in his way, the *Chaldeans* would mock him, *Jer.* 38. 10. it was death to him to bee mock'd. A generons nature is more wounded with the tongue, than with the hand: yea, above hell there is not a greater punishment, then to become a *Samnio*, a subject of scorne: as *Sampson*, I doubt not, found. *Alcibiades* did professe, That neither the proscription of his goods, nor his banishment, nor the wounds received in his body, were so grievous to him as one scornfull word of his enemy *Ctesiphon*.

Than

Thou thinkeſt not *tongue-taunts* to be *perſecution*, but thou ſhalt once hear it ſo pronounced in thy bill of inditement, *Iſhmael* did but flout *Iſaack*, yet Saint *Paul* ſaith, he *perſecuted him*, *Gal.* 4.29. God calls the ſcorning of his ſervants by no better a name, then *perſecution*. And what ever thou conceiveſt of it, let this fault be as far from my ſoule, as my ſoule from hell.

Tongue-taunts in Gods account is perſecution.

And thus you ſee, That nothing but goodneſſe is the whetſtone of their malice; which being ſo, are not we heathenish Christians? What honour of *Christ* is there among us, wher Religion makes one contemptible? Is this Chriſtian-like? Such men may bee Chriſtians in ſhew, or name, but they are devills indeed (however they flatter themſelves) reſembling the high Prieſts, Scribes, & Phariſees, who called themſelves the Church: while they went about to kill the head of the Church: who the ſame night that *Chriſt* inſtituted the Sacrament, and conſulted how to ſave them, did conſult how they might deſtroy him: yea, let any indifferent ſtander by, judge whether thou beeſt not bottomleſſely ill,

None but the deſperately wicked will malice an other for goodneſſe.

ill, who doeſt malice goodneſſe in others, who art diſpleaſed with us, becauſe we pleaſe God, and murmureſt like the Scribes and Phariſees at the ſame things, whereat the Angels rejoyce: for none but a *Caine*, or a Devill in condition, will envy, *becauſe his owne workes are evill, and his brothers good.* They are deſperately wicked, that cannot indure ſo much as the ſight of godlineſſe: as he was fearefully idle, that *Seneca* ſpeaks of, whoſe ſides would ake to ſee another worke: Neither couldeſt thou doe ſo if the Devill were not in thine heart. And ſo much touching the third difference betweene the ſeed of the Serpent, and the ſeed of the woman.

SECT. 56

4 They are wroth with us becauſe we fare better then they

4 FOurthly, as they hate and perſecute the godly, becauſe they doe well: ſo likewiſe, becauſe they *fare well*, and are *accepted* before them. As why was *Caine* wroth with his brother *Abel*, and after ſlew him, as affirmeth the holy Ghoſt, but becauſe,

The Lord had respect unto Abel, and to his offering: but unto Cain and his offering, he had no respect? Gen. 4. 4, 5. Why did *Esau* hate *Jacob*, and purpose to kill him, but because of the blessing wherewith his father blessed him? *Gen* 27. 41. *Isaacs* blessing bred *Esaus* hate. Again, Wherefore did the *Philistines* and *Abimelek* envy *Isaac*, stop up his wells, and banish him from them, but because the Lord so abundantly blessed *Isaac*, as appears, *Gen.* 26 12. to 18. Wherefore did *Josephs* brethren hate him, not being able to speake peaceably unto him, and after sell him into Ægypt, but because his father more favoured him, and they feared he should reigne over them? *Gen.* 37. 4. If *Joseph* be his fathers darling, he is his brethrens eye-sore. Wherefore did *Saul* persecute *David*, and pursue after him from place to place to take away his life, but because he was so praised and preferred of the people before himselfe, and, *The Lord was with David, and prospered him in every thing he tooke in hand,* 1 *Sam.* 18. 12, 13, 28, 29. *Davids* successe is *Sauls* vexation: yea, he findes not so much pleasure in his Kingdome, as

Of which many examples.

vexation in the prosperity of *David*. And lastly, (for I passe by the elder brothers envy in the Parable against his younger brother, when his father so royally entertained him at his return, *Luk.*15.28. which is meant of the *Jewes* envying the *Gentiles* conversion; and many the like instances.) Why was *Eliab* wroth with his younger brother, 1 *Sam.*17.28. but because he should bee more exalted? And I doubt me, whether *Davids* brethren were more glad, that *Goliah* was slaine, or angry that hee was slaine by their brother: for envy is sicke, if her neighbour be well; and the good mans honour, is the envious mans torment: as it fared between *Haman* & *Mordecai*: as hereafter the glory of *Christ* shall adde to these reprobates confusion, when they are driven to confesse, *This is he, whom we once had in derision.*

The good mans honour, the envious mans torment.

Sect. 57.

Applicati on first to unhollowed Ministers.

But to apply what hath been collected out of the Word. See whether these examples sute not with some,

some, and not a few in our times. As,

First, why doe a sort of Ministers (none of the best) I meane such as live ill and viciously, or preach ill and unprofitably, or both live ill, and preach ill, maligne, hate and traduce, yea, promote against such as preach more faithfully and powerfully, and live more holily and unblameably, but because God honours their Ministery with the conversion of soules, and their words are with such power, that the people flocke after them, as they were wont after *Christ*, while in the meane time themselves are neglected and dis-esteemed, being as they suppose far greater scholers (for if a Minister preach profitably, they will give it out hee is no scholer, neither can they doe Satan a greater pleasure) and their Sermons more elaborate, for they will be as long in the conception and breeding of them, as an Elephant is of her young; which being borne onely amazeth the hearers, and makes them at their wits end with admiration, their owne bosomes will tell them, that I speake truth.

Againe,

They cry up practise to cry down preaching

Againe, why doe these men inveigh and preach against preaching? As, what needs so much preaching, say they (and all stupified sensualists) it was never a good world, since so many Lectures were set up: there was more love, and charity, and plaine-dealing among our fore-fathers (they meane in time of Popery) who were only verst in the Lords Prayer, Creed, and ten Commandments; one Sermon well remembred, and put in practise, is better then ten; yea, quoth a Minister in the pulpit, that preacht (*himselfe*) once in six weekes, that hee might silence his Parishioners, who complained for want of their daily food, you will finde this Sermon more then you will be able to practise this two months; and no question, spake out of feeling; for he having lived already above five ages, could never yet put those five words of his text into practise, *viz. Repent and beleeve the Gospel.* But the reason of this their murmuring is easie: Carnall worldlings cry up *practise*, to cry downe *knowledge*, as you may see by their own practise: even as cunning Papists will ex-

extoll Saint *James*, onely to disparage Saint *Paul*.

This point would be further applied, but let conscience doe it; for it is a sore that will not endure rubbing: onely this, if any man be vexed at his brother, because he fares better, and is better accepted, because he is favoured and respected of God and good men, while himselfe is neglected and disesteemed of both; much more, if hee belch out his spleene against the religious, because they are praised and preferred before himselfe; let him know, that this could not be if hee were not full of the venome of the serpent, *Psal.* 112.10. *Pro.* 14.30.

This sore will not endure rubbing.

SECT. 58.

SEcondly, this may be applied to people of the looser sort. As, why doe their hearts rise against every holy man they see? as some stomacks, rise at sweet-meats. Why doe all drunkards and vicious livers *hate* the *religious*, and so belch out their enmity and spleene against them, in raising and

Application thereof to the rabble.

and ſpreading of ſlanders as they doe; but although, partly to reſcue themſelves from contempt, and procure a contrary eſteeme, by putting a foule and ugly vizard upon vertue, and decking up vice in a gorgeous and comely attire; yet chiefly, becauſe they are precious in Gods ſight, his peculiar, and *choſen people out of all the world, the children of God, and members of Chriſt, temples of the holy Ghoſt*: yea, chiefly, becauſe they *partake of the Divine Nature, and are one with the Father and the Sonne? John* 17.14,21,22. 2 *Cor.*6.18.

This is the eye-ſore of our enemies and let envy looke herſelfe blinde.

And ſo much of the firſt Cauſe.

SECT. 59,

A ſecond cauſe is ignorance

Queſt. WHat *is the ſecond Cauſe, why ungodly men* hate *and* perſecute *the religious?*

Anſw. Their *ignorance* of *God*, of *Chriſt*, and the Scriptures.

Queſt. *How is that proved?*

Anſw. By Teſtimonies, Examples, Reaſon, and our own Experience.

1.

1. First, by *Testimonies*: *They shall hate and persecute you, yea, they shall excommunicate and kill you for my Names sake*, saith our Saviour to his Disciples, *because they have not knowne the Father, nor me*, John 16.2,3. and 15.21. *And again they are an offence unto us, because they understand not the things which are of God, but the things which are of men*, Matth. 16.23. *And are deceived, because they know not the Scriptures, neither the power of God*, Matth. 22.29. Luke 19.42. Proved 1. by testimonies.

2. Secondly, by *Examples* and *Reason*. This the Apostle confesseth to have been the cause of his persecuting the Church, 1 *Tim.* 1.13. Who so soon as he was inlightned with the saving knowledge of the truth, changed his note, with his name, *and preached that faith, which before he persecuted*, Its worth the noting, how he was no sooner informed, but he was reformed. Now if we looke upon him as *Saul*, wee shall see what we are by generation: if wee looke upon him as *Paul*, we shall see what we are, or should be, by regeneration. Neither is it strange, that the world through ignorance, should hate and persecute the members of *Christ*: for 2. By examples.

for upon the same ground, they even crucified *Christ* himselfe, *Father forgive them*, saith he of his murtherers, *for they know not what they doe*. And why have *the Kings of the earth*, *in all ages banded themselves together against the Lord*, *and against his Christ*, Psal.2 2. But because they knew him not. John 15.21. For if the Princes of this world *had knowne*, *they would not have crucified the Lord of glory*, as the holy Ghost speakes, 1 *Cor*.2.8.

Wicked beholding to the godly for their lives.

Alas poore ignorant soules, they did but imitate *Oedipus*: who killed his Father *Laius King of Thebes*; and thought he had killed his enemy. And what do the Cavaliers now, in killing the Saints? But as if one with his Hatchet, should cut off the bough of a tree; upon which hee standeth. For they are beholding to the Religious, for their very breath. Neither is their great plot, any other peece of policy; then as if the *Sodomites*, should make haste to turne out *Lot* and his Family: that fire and brimstone may make haste, to destroy them. For as when *Noah*, and his Family were once entred the *Arke*, the Flood came and de-

deſtroyed the firſt World, *Gen.* 7. 11, 13. So the number of Chriſts Church being accompliſhed fire ſhal come down to deſtroy the ſecond World, at which time, the Devill and all Reprobates ſhall be laid up in hell.

Oh the wickedneſſe, and witleſneſſe of our Malignants! Methinkes the *Parliament*, may juſtly twit their unnaturall Country: as *Themiſtocles* once did his *Athenians*, with theſe words: Are yee weary of receiving ſo many benifits by one Aſſembly. And certaynly if ever it ſhalbe diſſolved without their conſent, (which God forbid) it would faire with the cauſers of it, (mens eyes being opened) as it did with the Authors of *Socrates* his death: which I finde thus reported. Malignants as wicked as wicked.

After that *Socrates* was put to death at *Athens*; *Araſtophones* rehearſed a Tragedy of his, concerning *Palamides*: at the hearing whereof, the people were ſo moved: that they preſently fel upon the Authors of *Socrates* his death, and drew them forth to puniſhment.

But to return, to what we intend: If we conſider it rightly, we ſhall find, that ignorance is the cauſe of all ſin.

Sin

Sin indeed at the first was the cause of ignorance, but now ignorance is the cause of sin: *Swearing, and lying, and killing, and stealing, and whoring abound,* saith the Prophet, *because there is no knowledge of God in the land,* Hos. 4. 1. 2. *It is a people that doe erre in their hearts.* saith God, *why? because they have not knowne my wayes,* Psal. 95. 10.

Sect. 60.

3 By experience.

3 THirdly, *Experience* proves, that none are so farre transported with a mad and superstitious zeale against the religious, as the rude rabble who can yeeld no other reason, or confession of their faith, if they be asked, then this, that they are no Puritans, or that they hate a Puritan from their soules; when as the devill himself, who hates the Puritan they mean, most of any, can make as good a confession of his faith as this. For who are the greatest censurers, and the violentest opposers of goodnesse, are not the ignorant fry, who have more rage than reason and the more sottish still, the more insolent. As

As reprove one of them for ſwearing, or drunkenneſſe, or unjuſt dealing, or for prophaning the Lords day, for Atheiſme, and the like, you are ſure to be branded with the odious title of Puritane, yea you are factious, and ſchiſmaticall, if ye will not be drunke, and every whit as lewd as they are. The more ignorant the more malicious.

It is worth a large ſmile, to obſerve what a clamour the blundering rabble will make againſt the people of God, if one in their company but mention the word *Puritane*, or tell them how ſcrupulous and preciſe ſuch an one is. O what a number of ſharp and deadly arrows will each of them ſhoot, both at the good and goodneſſe, maugre all admonition! For each being ſtung with the Gad-flie of miſ-governed zeale, as *Paul* was before hee knew *Chriſt*, they preſume to affirm with incredible impudence, accompanied with invincible ignorance, that there are not worſe men in the world then the religious.

Wherein it is hard to ſay, whether ignorance or malice, doe more abound: whether it be more out of the ſtrength of will, or weakneſſe of judgement.

It is the nature of ignorant and carnall men

They allwaies make the worst construction of things

men (that walke after the flesh in the lusts of uncleanneſſe, whom Saint *Peter* calls *brute beasts, led with ſenſuality*) *to ſpeake evill of the things they understand not* 2 *Pet.* 2.12. Eſpecially in judging acts of zeale and piety, their opinion ſtill lights upon the worſt ſenſe, like them in the 1. cond of the *Acts*, who mocked the Apoſtles when they were filled with the holy Ghoſt, and hearing them ſpeak languages, which they underſtood not, cried out, *Theſe men are drunke with new wine.*

Untill we be borne againe, we are like *Nicodemus* who *knew not what it was to be born again*, *Iohn* 3.4. Untill we become zealous our ſelves, wee are like *Feſtus*, who thought *zeal madneſſe*, *Acts* 26.24. Untill we be humble our ſelves, we are like *Michal*, who mocked *David* for his humility, and thought him a *foole*, for *dancing before the Arke*, 2 *Sam.* 6. 16. Yea, to ſuch as ſhall periſh, or are for the preſent in a periſhing condition, all religion ſeemes fooliſhneſſe, 1 *Cor* 1.18.

ignorance cauſeth ſuſpition ſuſpition hatred, &c.

And thus you ſee in groſſe, that *Ignorance* is a main cauſe of hatred and perſecution. Wee ſhall more clearly diſcerne how it comes to be ſo, if we note

The

The { Root, *Ignorance*, Stem, *Suspition*, or *Jealousie*, Sap, *Hatred*, Fruit, *Persecution*. } severally, and apart; for *ignorance* causeth *Suspition*; and *Suspition*, *Hatred*; and *Hatred*, *Persecution*. But I cannot stand upon these.

Sect. 61.

Qu. IF Ignorance *be such a generall cause of hatred and persecution, as you have shewne, What is the reason, that so many great Scholers, and wise men do also hate and persecute the godly?*

Ob. That great scholers and wisemen doe the same, answered.

Ans. Great scholers they may bee, and wise men also, in the worlds esteeme, but in the maine, and in Gods account they are nothing so: for admit they have inlightned heads, sufficient to leave them without excuse, yet because they *withhold the truth in unrighteousnesse*, and doe not glorifie God with their knowledge, neither are thankfull, but *become vain in their imaginations, their foolish hearts are darkned: and so while they professe themselves to be wise, in changing*

the truth of God into a lie, they become fools, and expresse it, by thus hating God and his children, *Romans* 1.18.21.22. 25.30. So that *Ignorance* is the cause even in them also.

Their actions prove them ignorant.

And indeed if they were wise, they would foresee the torments of hell, and prevent them, as *Bernard* speakes. Or if they knew God, they would keep his commandments, *for hereby*, saith Saint *John*, *is it knowne that wee know God, if we keep his Commandements*, 1 John 2.3. *but he that saith I know him, and yet keepeth not his Commandements, is a lyar, and there is no truth in him*, Ver. 4. Yea these have sworne to keepe the commandements, and to deny the world, and yet are not content with their owne disobedience, unlesse they cast aspersions upon them that obey.

The first part of conversion is to love them that love God.

Againe thirdly, if they knew *Christ*, they could not but love him; and loving him, they must needs love his members, not persecute them; for it is the very first part of our conversion, *to love them that love God*, 1 Joh. 3.14. and 4.7.8. and Joh. 13.35. But so many as are *enemies to the crosse of Christ*, shew that they never knew God in *Christ*.

As

As for their wiſdome and learning; you muſt know that men may be exquiſitely wiſe, and incomparably learned in the worlds opinion, and yet very fooles in Gods account, 1 *Cor.* 3. 19. As ſharp-eyed as Eagles in the things of the earth, and yet as blinde as Beetles in the matters of heaven. And knowledge conſiſteth not ſo much in the quantity, as in the quality: not in the greatneſſe, but in the goodneſſe of it. For as a little precious ſtone is of more worth then many other ſtones of greater bulke: ſo one drop of wiſdome guided by the feare of God, is more worth then all humane learning. One ſparke of ſpirituall, experimentiall and ſaving knowledge, is worth a whole flame of ſecular wiſdome and learning. One ſcruple of holineſſe, one dram of faith, one graine of grace, is more worth then many pounds of naturall parts.

But learning and grace doe not alwayes keep company together. Yea, O Lord, how many are there, that have a depth of knowledge, yet are not ſoule-wiſe! That have a Library of Divinity in their heads, and not ſo much

Many that have a depth of knowledge are not ſoule-wiſe.

much as the least Catechisme in their consciences? no rare thing for men to abound in speculation, and be barren in devotion: to have full braines, and empty hearts; cleare judgements, and dehled affections; fluent tongues; and lame hands: Yea, you shall heare a flood in the tongue, when ye cannot see one drop in the life.

Examples of many wise in the worlds esteem, but fools in Gods account.

For example, I might instance in *Balaam*, whom the holy Ghost stiles *a foole*, 2 *Peter* 2.16. And *Judas Mat.* 27.3,4,5. And *Paul*, before his conversion, who (even while hee was a persecuter like these men) was eminent among the *Pharisees* for wit and learning, but a very Ideot among the Apostles. And lastly, the *Priests*, *Scribes* and *Pharisees*, who were matchlesse for their wisdome and learning, as wanting nothing, that either nature or Art could inrich them withall: yea, and they were chiefly learned in the Scripture, Gods Oracles, which will make a man wise, or nothing: and yet our Saviour (who could not bee deceived) calls them foure times in one Chapter *blinde*, and twice *fools*, *Mat.* 23.16.17.19.24.26. Because they wanted

With God the greatest matter is the greatest fool, and he most wise, that is most religious.

ted faith and holineſſe, which are the ſinewes and nerves, yea the ſoule of ſaving knowledge, inlivening, feeding and ſtrengthening the ſame; for in the dialect of the Scripture, a *fool* is a naturall man, and a *wiſe man*, a man ſanctified.

Alas! God regards not lip-learning, and tongue-wiſdome, and braine-knowledge, except it ceize upon the heart alſo, and lead captive the affections to the government of the Goſpel, whereby wee are changed and *transformed into new men, after the image of Chriſt*, 1 Cor.2.12. Eph.4.20.to 25. Col.3.10. except we digeſt our knowledge into practiſe, and imploy our wiſdome to his glory that gave it, our neighbours good, and the furthering of our owne ſalvation: For with him wickednes is folly, and the greateſt ſinner is the greateſt foole: and he moſt wiſe, that is moſt religious, and that offends leaſt, *Prov.*1.7. *Job.*28.28. *Prov.*9.10.12.and 11.3. *Deut.*4.6. *Hoſea* 14.9. *James* 3.13.17. 2 *Tim.*3.15. And he that is truly wiſe, thinks that to be wiſdome, and folly, which God thinks ſo.

God regards not braine knowledge, except it ſeize on the heart alſo.

Neither is that worth the name of knowledge which may be heard only, and not seen. Good discourse, is but the froth of wisdome; the pure and solid substance of it, is in well framed actions. What saith the Scripture? *Keepe the Commandements of God, and doe them, for this is your wisdome and understanding before God and men, Deut.* 4 6. And again, He that is a wise man and indued with knowledge, will shew it by his conversation in good works, *James* 3.13. For,

SECT. 62.

Rightly a man knows no more then hee practiseth.

RIghtly, a man knows no more then he practiseth. It is said of *Christ*, 2 *Cor.*5,21. that *he knew no sinne*, because he did no sin: in which sense, hee knows no good, that doth no good. And certainly, they who wander in the by-paths of sin and errour, declare themselves ignorant of the right way of salvation, *Rom.*3.17.

Saving knowledge of the truth works a love of the truth knowne: it is an uniforme consent of knowledge and action, *Job* 28.28. *He onely is wise,* saith

ſaith *Solomon, that is wiſe for himſelf, Prov.* 9.12. He whoſe conſcience pulleth all he hears and reads to his heart, and his heart to God; who turneth his knowledge to faith, his faith to feeling, and all to walke worthy of his Redeemer he; that ſubdues his ſenſuall deſires and appetite to the more noble faculties of the ſoule, Reaſon, and Underſtanding, and makes that underſtanding of his ſerve him, by whom it is, and doth underſtand; hee that ſubdues his luſt to his will; ſubmits his will to reaſon, his reaſon to faith; his faith, his reaſon, his will, himſelf, to the will of God, this is practicall, experimentall, and ſaving knowledge, to which the other is but a bare name or title. For, what is the notionall ſweetneſſe of honey, to the experimentall taſte of it? It is one thing to know what riches are, and where they bee: and another thing to bee maſter of them. It is not the knowing, but the poſſeſſing of them, that makes rich. What ſaith one? No more then the knowledge of goodneſſe, maketh one to be named a good man; no more doth the knowledge of wiſdome only,

Saving knowledge deſcribed.

ly, cause any person properly to bee called a *wiseman*. And certainly, that wisdome and learning is little worth, which nothing profits the owner of it, either to vertue or happinesse. *These things if ye know, happy are yee if yee doe them, John* 13.17. So that he is the best Scholer, that learnes of *Christ* obedience, humility, &c. He the best Arithmetician, that can adde grace to grace. He the best learned, that knows how to be saved. Yea, all the Arts in the world are Artlesse Arts to this.

That the meanest believer knows more then the profoundest naturian.

But alas! Naturall men are so farre from being thus learned, that not one of them doth really, and by his owne experience know the chiefe Points of Christian Religion; such as are, Faith, Repentance, Regeneration, the Love of God, the Presence of the Spirit, the Remission of sinnes, the Effusion of Grace, the Possession of heavenly Comforts; he knows not what the peace of Conscience, and joy in the holy Ghost is, nor what the communion of Saints means; he knows not what it is to have a certaine and experimentall feeling, with a continuall proofe of Gods favour, in the whole

pas-

passage of a mans life, and practise, &c. *Prov.* 3.4.7. when every of these are easie and familiar to the meanest and simplest beleever.

SECT. 63.

Objec. BUt the Word of God in divers places calls worldly men *wise men*, yea ascribes the greatest wisdome and knowledge to the wicked. In what sense the word calls worldly men wise-men.

Answ. Its true, but in what sense? Doe ye not perceive, that God either speaks it in a holy derision? as, *Gen.* 3.22. is to be understood: Or else hee speakes it in the person of the wicked, calling it *wisdome*, because worldly men deem it so: as in another place, he calls preaching, the *foolishnes of preaching*, because the wicked esteem preaching but foolishnesse: and as *Christ* calls the Pharisees *just*, because they justified themselves, *Luke* 15.7. Or thirdly, he meanes the wisdome of the flesh, or of the world; and that is as much, as if he had said in other words, *foolishnesse*: *for the wisdome of the world is foo-*

foolishnesse with God, and no lesse then twelve times infatuated by the wisdome of God in one Chapter, 1 *Cor.* 2.

What knowledg is peculiar to the godly, and what common to them with Hypocrits.

But to make it more plain, that no naturall man is a wise man, we must know that there is a speculative knowledge in the brain, common to hypocrites with Gods children, *Heb.* 6.4. And there is a spirituall and heavenly wisdom, a practicall, experimentall and saving knowledge in the heart, which *keepes a man from every evill way*, Prov. 2.12. peculiar to the godly alone, *Ephes.* 4. 8. and 5. 8. *The naturall man*, saith *Paul*, *perceiveth not the things of the Spirit of God, for they are foolishnesse unto him*: but the spirituall, who have the mind of Christ, *understand all things, even the deepe things of God*, 1 Cor. 2. 14, 15, 16. And again, *We speake the wisdome of God in a mystery; even the hid wisdome, which none of the princes of this world have knowne*, 1 Cor. 2. 7, 8. See 1 Thess. 5. 4, 5. Whence it is, that naturall men are said to be *in darknesse*, *Ephes.* 5. 8. *Matth.* 4. 16. whereas the regenerate are called, *Children of the light, and of the day*, 1 Thess. 5. 4, 5. Luke 1. 79.

Which comparison is very emphaticall.

call. For as the Soule, is the lamp of the body; and [redacted] Reason, of the Soule; and Religion, of Reason; and Faith of Religion: so *Christ* is the light and life of faith. Whence it followes, that as meere sense is uncapable of the rules of reason: so reason is no lesse uncapable of the things which are supernaturall. And as to speake, is only proper to men: so to know the secrets of the kingdome of heaven is onely proper to beleevers. Sense is a meere beasts; reason, a meere mans; Divine knowledge is onely the Christians.

Naturall men want both the light of the spirit, and the eye of faith.

Now if it be askt, Why *a naturall man perceiveth not the things of the Spirit of God?* Saint *Paul*, in the place before quoted, answers; *He cannot know them, because they are spiritually discerned*, 1 *Cor.* 2.14. For if they be spiritually discerned, how should they discern them, that have not the Spirit? For as no man can see the Sun, but by the light of the Sun: so no man can know the secrets of God, but by the revelation of God, 1 *Cor.* 12.8. *Mat.* 16. 17. To know the mysteries of the kingdome of heaven, wee must have hearts, eyes and eares sanctified from above, *Deut.* 29.2,3,4. *Psal.* 111.10. *Luk.* 24.

24.45. *John* 15. 15. *Rom.* 8. 14, 15.

No attaining supernatural kuowledg by any natural means.

Neither is spiritual and heavenly wisdome the fruit of time and study, as the naturall is. It is not eloquence, nor Logicall demonstrations, that can make us capable of it. We cannot attaine to supernaturall and celestiall knowledge, by any naturall and terrestriall meanes. No learning, nor experience will serve to know that great *mystery of godlinesse*, and *hid wisdome*, spoken of, 1 *Cor.* 2. 6, 7, 8, 10, &c. to know *the riches of the glory of Gods inheritance in the Saints*, to know *the love of Christ, which passeth knowledge*, &c. Ephes. 1. 17, 18. and 3. 19. Because *this wisdome descendeth from above*, *Iames* 3. 17.

SECT. 64.

Saving knowledg given to none but good men.

2 SEcondly, As none can attaine to this precious grace of saving knowledge, except it be *given them from above*: so, it is a jewell of such worth, that God gives it to none but his children the godly, and such as hee knowes wil improve their knowledge to his glory. *The servants* (saith *Christ*, meaning the

the ungodly man) *knoweth not his masters will, but I have called you friends* (speaking to his Apostles, and in them, to all that are converted) *for all things that I have heard of my Father, have I made knowne unto you*, John 15. 15. *Surely*, saith Solomon, *to a man that is good in his sight, God giveth wisdome and knowledge*, Eccles. 2. 26. Intimating, that he doth not so to the evill man. *The wise*, that is, the godly, saith Daniel, *shall understand, but none of the wicked shall have understanding*, Dan. 12. 10. A *scorner seeketh wisdome, and findeth it not; but knowledge is easie to him that wil understand*. Pro. 14. 6. that is, to him that will be bettered by his understanding. *Wicked men understand not judgement, but they that seeke the Lord, understand all things*, Prov. 28. 5. and 3. 32. *They which observe the Commandments, have a good understanding*, saith *David*, *Psal.* 111. 10. the rest have an ill understanding, and a vain; an understanding, like that of the *Scribes* and *Pharisees*, which was enough to condemn them, but not to save them. Of which many instances.

Such as are *delivered up to counsells, and brought before Rulers, and Kings* in defence of the Gospell; are strictly charged

Divine assistance in time of tryall.

charged by our *Saviour*, *neither to premeditate, or take thought before hand how, or what to answer: because the holy Ghost shall teach them in that very houre; what they ought to say*, or rather, *the holy Ghost shall speake in them*, Mark. 13. 9.11. Luk. 12. 11,12. And which of the Martyrs did not finde the same verified? *Alice Drivers*, being a poore mans daughter; and brought up at the Plow: in defence of Gods truth, and in the cause of *Christ* at her examination; put all the Doctors to silence; so that they had not a word to say, but one looked upon another. Indeed *Bonner* thought, hee had non-pluſt a plaine fellow with his Sophistry about the reall presence: But he answered him to the purpose, My Lord (quoth he) I cannot so well dispute for the truth, as you can against it: but I can burne for the truth, which you will never doe. And did it, a good argument to prove, that he knew truth from falshood, better than the Bishop.

The same further amplified.

Thus as *no man can see God, and live*: so no man can see *Christ*, who is God, sitting at the right hand of his Father in heaven, so long as hee lives a meer naturall man, 1 *Cor.* 2. 14. God will not powre

powre *new wine, but into new vessells*, Matth. 9. 17. *Christ* is said to have *expounded all things to his Disciples apart*, to shew, that if we will have *Christ* so teach us, wee must goe apart from the world. *If any will doe Gods will*, saith our Saviour, *he shall know the Doctrine, whether it be of God, or no*, Joh. 7. 17. So that no man can learne this doctrine, but he that doth it: as no man could learn the Virgins song, but they that sang it, *Revel.* 14. 3. Yea, if *the feare of the Lord*, as *Solomon* speakes, *is the beginning of wisdome*, how should they have wisdome, that have not the feare of the Lord? All unrepentant sinners are enemies to God, servants to Satan: now we men, doe not tell our secrets to enemies: neither will an Artisan teach another mans servant his trade: but the righteous are *Christs* friends, and brethren, and sisters, and father, and mother, between whom there is a kinde of familiarity, so that he makes them of his counsell, *His secrets*, saith *Solomon*, *are with the righteous*, Pro. 3. 32. And again, Psal. 25. 14. *The secrets of the Lord are revealed to them that fear him, and his Covenant is to give them understanding.*

They that would have this talent must resolve to improve it

See this in *Abrahams* example, *Shall I hide from Abraham that thing which I do?* saith God, *Gen.* 18.17. As if this were an offence in God, if he should tell the righteous no more then he tells the wicked.

Besides, What should he doe with a talent, that will not improve it? And let a wicked man know never so much he is resolved to be never the better man. And they that are unwilling to obey, God thinkes unworthy to know: which is but equity.

The way to obtaine true wisdome.

Indeed, if they will *put off, concerning their former conversation, the old man, with his corruptions, and deceiveable lusts, and be changed, by the renewing of their mindes and by putting on the new man, which after God is created in righteousnesse and true holinesse*, Ephe. 4. 20. to 25. Col. 3. 10. 2 Cor. 5. 17. 1 Joh. 4. 7. Then they shall see *what the good and acceptable, and perfect will of God is*, as Saint *Paul*, and our Saviour *Christ* shews, *Rom.* 12. 2. *Matth.* 5. 8. For God in the person of wisdome hath made a generall promise to all that will serve him, *Prov.* 1. *If thou wilt turne*, saith God, *at my correction, I will powre out my heart*

heart unto thee, and make thee understand my words, Verse 23. But else, they shall blindly goe on in persecuting *Christ* and his members, perhaps to the killing of his Prophets, and thinke also that they doe God good service, *John* 16.2.3. For *as they like not to retaine God in their knowledge*, saith the Apostle, *so God shall give them over to vile affections, and to a reprobate minde*, Rom. 1.28. And *because they will not receive the truth in love, that they might be saved, therefore God shall send them strong delusions, that they might beleeve lyes: that all they might bee damned, which beleeve not the truth, but had pleasure in unrighteousnesse*, 2 Thes. 2. 10.11.12.

And is it not just with God, to say, they would none of *Christ*, let them welcome Sathan and Antichrist?

Sect. 65.

Quest. WHat instruction *from the premisses?* Instruction from the premisses. 1. For all natural men.

Ans. As it ought to stop all wicked mens mouthes: so it may both serve

for *direction* and *comfort* to the godly, and to informe all.

First, If it be so, that all naturall men are uncapable of divine and supernaturall knowledge, that they are blinde touching spirituall things: let not any carnall wretch hereafter dare to speake evill of the things, actions and persons, which are out of the reach of his capasity, but silently suspend his judgement, untill he is better informed. For as it pertaineth not to the rusticke to judge of Letters, so it belongeth not to naturall men to judge of spirituall things. And in matters of censure, nothing but a certaine knowledge should make us give a certain judgement; & in the mean time, confesse, that *Joseph* may know his brethren although they know not him. He which is *spirituall, discerneth all things*; yet he himselfe *is judged of no man*, 1 Cor. 2.14. that is, of no naturall man.

a For such as speake evill of the way of truth,

2. Let those that have used to *speake evill* of the way of truth, learne to kicke no more against the pricks, lest they bring the same curse upon themselves, that those did, which brought up an evill report of the holy Land, *viz.* that, As they never entred into the terrestriall

Canaan

Canaan: So these never enter into the Celestiall. Yea, put case they shall think to doe God good service in it: for *there is a way*, saith Solomon, *that seemeth right to a man, but the issues thereof are the wayes of death* Pro. 14. 12.

As many *shall thinke, they doe God good service, in putting his children to death, Joh.* 16. 2. even that *Monke* thought no lesse, who poysoned *Henry the seventh Emperor of Germany* with the sacramentall bread. And so did the *Powder Traytors*, intending to blow up the whole State. *Maximinian* thought, the blood of christians would be an acceptable sacrifice to his Gods. So *Francis the second of France*; And *Philip the second of Spaine*: thought of the *Lutherans* blood in their dominions. In the sixth *councell of Toledo* it was inacted; that the *King of Spaine*, should suffer none to live in his dominions that professed not the *Roman* Catholique Religion: Whereupon *King Philip* having hardly escaped shipwrack, as he returned from the *Low Countries* said: he was delivered by the singular providence of God, to root out *Lutheranisme*; which he presently began to doe; professing that he had rather have no Subjects

When they doe worst they thinke they doe well.

jects then such. In which opinion many depart: But as men go to a Lottery, with heads full of hopes: but returne with hearts full of blankes; so will it one day fare with these men.

3 For Gods people.

3 If all who deride and persecute the godly, are *ignorant* persons, as hath been proved; then let not Gods children be discouraged, maugre all slander and opposition; nor thinke the worse of themselves, if such reproach them never so. The *Corinthians* exceedingly slighted *Paul*, he was this and he was that; But what saith *Paul*? *With me it is a very small thing, that I should be judged of you*, 1 *Cor.* 4.3,4. Alasse! the best of them saw no more than Saint *Pauls* outside; the grace of his heart, the raptures of his soule, the ravishing delights of the inward man, and the like spirituall priviledges, more glorious than the states of Kingdomes, were to these sensualists as a covered messe. And indeed, naturall men are as fit to judge of spirituall matters, as blind men are fit to judge of colours. We know little children will often laugh at wise men when they are about serious & necessary affairs & busines, which notwithstanding is not an argumtne of the unworthines

of

of the things they laugh at, but of the folly of them which laugh. Wil the Merchãt be discouraged, because his wine pleaseth not a sick mans palat; when those that are in health commend it, and himselfe knowes it to be good? Much lesse cause have we to be discouraged, having more certainety to rely upon. Our enemies have Sense, Reason, and Experience to confirme their judgements; but we have them, with an advantage of three infalliable witnesses, Gods word, and Spirit, and Faith. Wherefore henceforward let us take our Saviours Councell, and seeke to justifie our judgements to the children of Wisdome, of whom she is justified; and not to fooles, by whom shee is daily crucified. Neither let any thinke the better of such whom they extoll, for the blinde eate many a flye.

A fourth use.

4 This shews that they *suspect* much, because they know little, as Children in the darke suppose they see, what they see not. They complaine, like the Owle, of the glory of the Sun, when the fault is in their own eyes, They are blind, yet the misery is, they see not that they are blinde; and therefore believing that they see, they accuse others of

schisme, when indeed themselves are only guilty of *prejudice*; as a blinde man running against one that seeth, calls him blinde that did not shunne him. They are like *Harpast*, a blinde woman in *Seneca's* family, who would not be perswaded that shee was blinde; but found fault with the house wherein she was, as being over darke.

A fifth use. 5. If none are truly wise, but such as have past the second birth, it gives us to understand that the regenerate (for the most part) sleep nigh halfe their time in *ignorance*, that the wicked are never awake. And if this Wisedome commeth downe from the *Father of lights*, and that we cannot have it, except God vouchsafe to give it us; It may teach us to be *humble*, *Job.* 42. 6. And not like the Ape, that is proud of his Masters Jacket. Heavenly notions grow not in us, we spin them not out of our owne breasts: And thankfull; for if they be given, let us not forget the giver.

A sixt use. 6. If all naturall men are like *blinde Sampson* without his guide; not able without the Holy Ghosts direction to finde out the pillars of the house, the prin-

principles of faith, let us not wonder that they ſwerve ſo much from the godly, in their judgements and practice. Is it any ſtrange thing, to ſee a blinde man ſtumble and fall? Yea, let us condole all their diſaſters, and drop ſome teares, in pity and compaſſion for their great and grievous miſery.

A ſeventh uſe.

7. And laſtly, If with God one ſparke of ſpirituall experimentall and ſaving knowledge be of more worth than all ſecular Wiſdome, and Learning; then ſtrive we for that *knowledge* which will make the knower bleſſed. Let us ſo be learned, that we may bee ſaved. Let us not in our hearing, and reading, and communication, doe as little children, that looke only upon the Babyes in a booke, without regard to the matter therein contained: but like men in years, have more reſpect to the pith and ſolidity of the matter, than to the phraſe, and to the profit of our ſoules than the pleaſing of our ſenſes. And ſo much of the ſecond cauſe.

SECT.

SECT. 66.

Quest. WHat is the third cause, why ungodly men hate and persecute the Religious?

The third cause is unbeleefe. Proved, 1 By testimonys.

Answ. Their infidelity and unbeliefe.

Quest. How doth that appeare?

Answ. I will demonstrate it beyond deniall.

Why doe the Heathen rage, saith *David, and the people murmure, the Kings of the Earth band themselves, and the Rulers take counsell together, against the Lord, and against his Anointed, saying, Let us breake their bands,* &c. *Psalm.*2.1.to 4. but this they thinke alwayes, *there is no God, God is not in all their thoughts,* Psal. 10. 4. And againe, *They breake in peeces thy people, O Lord, and afflict thine heritage,* &c. the reason followes, *they say the Lord shall not see, neither shall the God of* Jacob *regard it,* Psalm.94.5,6,7. And what saith our Saviour to the *Jewes, Ye seeke to kill me, because my Word hath no place in you,* John 8.37. that is, they beleeved not what hee spake, *nor the Scriptures which testified of him.*

2. By examples.

If yee will see it in Examples, look

2 *King.*

2 *King.* 18.35. *Dan.* 3.15. *Exod.* 5.2.

Or if in the New Testament, see *Acts* 17. where the Holy Ghost makes a decision between such as did, and such as did not beleeve; *Paul*, when in the Synagogue he disputed with them, by the Scriptures, opening and alleadging that *Christ* must have suffered, risen againe, &c. for saith the Text, *So many of the* Jewes *as beleeved, and of the* Grecians *and chiefe women as feared God, joyned themselves in company with* Paul *and* Silas. *But those that beleeved not, mooved with envy, tooke unto them certaine Vagabonds, and wicked fellowes, with the multitude, and made a tumult in the City, and assaulted the house of* Jason, *drawing out him, and as many of the brethren as they could finde, and brought them before the people, and the heads of the City, crying; These are they which have subverted the State of the world, and they all doe against the decrees of* Cæsar, *&c.* And lastly, looke but 1 *Tim.* 1. you shall heare Saint *Paul* most ingenuously confessing, *I was a blasphemer, a persecuter, and an opposer of Christ, and his members; but I did it ignorantly, through unbeliefe*, v. 13.

Now they which thinke, all whatsoever

soever is written in Scripture, of God, of *Christ*, and of His Kingdome of Grace here, and glory hereafter, to be but a fable: as that impious Pope did, who was not ashamed blasphemously to boast what he had gained by *Fabula de Christo*: And all *Machivillian* Atheists, who thinke Religion to be but a Politicke device, to keep men in awe, do; whose number is greater than is supposed. These, I say, must needs think them madde and foolish, who lose thereby either profit, or pleasure, and use them accordingly.

Sect. 67.

Men think they beleeve, but doe not.

TRue, this might seeme an absurd position, if I should presume upon an Appeale to their owne blinded consciences; for they thinke, they believe in God, and the Scriptures, as wel as the preciseſt: and so did those *Jews*, *John* 5. which persecuted *Jesus*, and sought to slay him, thinke they beleeved *Moses* writings: but it is plain, they did not, by *Christ*'s answer to them, who knew their hearts better than

than themselves: his words are, *Had ye beleeved Moses, ye would have beleeved me, for he wrote of me: but if yee beleeve not his writings, how should ye beleeve my words?* ver. 46,47, And againe, *To have not my Fathers word abiding in you,* for whom he hath sent, *him yee beleeve not,* *Ver.* 38,39. So bring these, that persecute any of Gods Children for well doing, to the tryal, and their owne consciences shall testifie before God, that they neither beleeve the Old Testament nor the New.

For did they beleeve that the godly are unto God as the *Signet upon his right hand,* Jer. 22. 24. Zach. 2. 24. Yea, *as the Apple of his owne eye.* *Zach.* 2. 8. and that whatsoever wrongs and contumelies are done to his Children, *he accounts as done to himself,* *Psalm.* 44. 22. and 69. 7, and 74. 4, 10, 18, 22, 23, and 83. 2, 5, 6, and 89, 50, 51, and 139, 22. *Prov.* 19. 3. *Rom.* 1. 30. and 9. 20, *Ecclesiast.* 10. 22. and 25. 45. *Luk.* 21. 17. 1 *Sam.* 17. 45. *Esay* 37. 4. 22, 23, 28. and 45. 9. and 54. 17. *Act.* 5. 39. and 9. 4, 5. *Job* 9. 4. 1 *Thess.* 4. 8. *John* 15. 18, 20, 21, 23, 24, 25. *Num.* 16. 11. 1 *Sam.* 8. 7. They durst not hate, revile, slander, deride, nicke-name and per-

Evidences of mens unbeleife.

persecute them, as they doe.

The woful reward of Persecutors.

More particularly, did they really and indeed beleive God, when he saith in his word, that *whosoever shal offend one of those little ones, that beleeve in him, it were better for him rather that a Milstone were hung about his neck, & that he wer cast into the sea*, Marke 9 42. That he will *destroy them for ever*, and *roote them out of the Land of the living, whose tongues imagine mischeife, and are like a sharpe Rasor*, that cutteth *deceitfully, loving to speake evill, more than good*, Psalm. 52. 2. to 5. That hee will *confound such as persecute his Children, and destroy them with a double destruction*, Jer. 17. 18. Yea, that he will *render unto their enemies seaven fold into their bosome, their reproach, where with they have reproached the Lord*, Psalm. 79 12. In fine, that he will *rayne upon them snares of fire and brimstone, with storms and tempests*, Psal. 11. 6. and after all, *cast them into a furnace of fire, where shall be wailing and gnashing of teeth, for evermore*: when *the just*, whom they now dispise, *shall shine as the Sun in the Kingdome of their Father*: They durst not doe as they doe to the godly. Yea, if they did beleeve but that one place, 2 *Kings* 2. 24. Where God caused two and fortie

forty little Children to be devoured of wild Beares, onely for nick-naming *Elisha*, they durst not nick-name the religious as they doe.

Why Persecutors are not punished here

Indeed God doth not alwaies, nor often so eminently punish Persecutors in this life as here it fared with these children: or as it did with *Lucian*, who for barking against religion like a dog; was by the just judgement of *God* devoured of dogges. Or as it did with *Nightingall*, parson of *Crondall* in *Kent*: who was strook dead in the Pulpit, while he was belching out his spleen against Religion and Goodnesse. Or as it did with *Stephen Gardiner*: who would not sit downe to dinner, till the newes came of the good *Bishops* burnt at *Oxford*. But then came out rejoycing, and saying to the *Duke of Norfolk*; Now let us goe to dinner: but it was the last that ever he ate, for it. Or as it fared with *Arundal Arch-Bishop of Canterbury*: and *Stephen Gardiner Bishop of Winchester* in their times: who putting to silence, both the word of *God* and those that purely preached it: were themselves put to silence, and so smitten in their tongues that they could not swallow their meat,

nor

nor speak for a good space before they died. True some flagitious persons *God* punisheth here: least his providence; but not all, least his patience, and promise of a generall judgement should bee called in question.

But they blesse themselves and think to speed as well as others.

But, alasse! they are so farre from beleeving what God threatens in his word, against these sinnes; that they *blesse themselves in their hearts, saying, we shall have peace*, we shall speed as well as the best, although we *walke according to the stubbornesse of our own wills; so adding drunkennesse to thirst*, *Deut.* 29. 19. Yea, they preferre their condition before other mens, who are so abstemious, and make Conscience of their wayes; even thinking, that their God deceiveth them with needlesse feares and scruples, as once *Rabshakah* would have perswaded the *Jewes*, touching their trust and confidence, 2 *Kings* 18. 22, 25, 30, 32 33 35.

Did men beleeve the word they durst not live as they doe.

Yea, how is it possible, that any wicked man should beleive what is written of God in the Scripture, especially touching his justice, and severity in punishing sin, with eternall destruction of body and soule? For did they really and indeed beleive God, when he saith, that *his curse*

shall

shall never depart from the house of the swearer, Zac.5. They durst not sweare, yea and forsweare as they doe; much lesse durst they take a pride inoathing of it, resembling *Ballio* the baud in *Plautus*, who was not ashamed, but even proud of Carting. Yea, which is worse, reprove a swearer, and hee will sweare the more to spite you: Which were not possible; if beleeving God, they did not, what in them lies, give themselves over to the Devill.

Againe, did they beleeve, that *neither fornicacors, nor Idolaters, nor adulterers, nor theeves, nor murtherers, nor drunkards, nor swearers, nor raylours, nor lyers, nor covetous persons, nor extortioners, nor unbelevers, nor no unrighteous men shall inherit the Kingdom of Heaven; but shall have their part in that lake which burneth with fire and brimstone, which is the second death*, 1 *Cor.* 6 9, 10. *Revel.* 21.8 they durst not continue in the practice of these sinnes, without feare, or remorse, or care of amendment. Did they beleeve that *except their righteousnesse doe exceed the righteousnesse of the Scribes and Pharisees, they shall in no case enter into the Kingdome of Heaven*, Matth. 5.20. And

that *without holinesse no man shall see the Lord*, Heb. 12. 14. with many the like, it were impossible they should live as they doe. Yea, if they did in good earnest beleeve, that there is either God, or Devill, Heaven, or Hell, or that they have immortal soules, which shall everlastingly live in blisse, or woe, and *receive according to that they have done in their bodies, whether it be good or evill*, 2 Cor. 5. 10. they could not but live thereafter, and make it their principall care, how to be saved.

Natural men feare visible powers but not the invisible God.

But, alasse! they beleeve what they see, and feel, and know; they beleeve the Lawes of the Land, that there are places and kindes of punishment here below, and that they have bodies to suffer temporall smart, if they transgresse; and this makes them abstaine from murther, felony, and the like: but they beleeve not things invisible, and to come; for if they did, they would as well, yea, much more, *feare him that hath power to cast both body and soul into hell*, as they doe the temporall Magistrate, that hath onely power to kill the body: They would think it a very hard bargaine, to *win the*

whole

whole world, and loſe their owne ſoules, Luk.9.25.

But, alaſſe! if viſible powers were not more feared than the invisible GOD, and the Halter more than Hell (naturall men being like beaſts, that are more ſenſible of the flaſh of powder, than of the Bullet) the World would be over-runne with outrage: Whereas now, even the worſt of the Serpents ſeed, by reaſon of Authority, are kept in a meane between Devils & Chriſtians: ſo living like beaſts becauſe they think they ſhall die like beaſts, without any anſwer for ought they have either acted, or left undone.

SECT. 6º.

None ſo confirmed in Atheiſme but feare in time of danger.

TRue, they doe not alwayes, nor at any time altogether, think there is no GOD, or judgement to come. Not alwayes, for though at preſent they thinke their villany is unſcene, becauſe it is unpuniſhed, according to that in the *Pſalmes*, *The wicked thinketh there is no God*, and the reaſon followes, *his wayes alway proſper*, *Pſalm.*10 4,5 yet none as *Plato* ſpeakes,

are so confirmed in Atheisme, but some great danger will make them fly to the aide of a Divine power. Extremity of distresse will send the prophanest to God: as the drowning man stretcheth out his hand to that bough, which he contemned whiles he stood safe on shore: Even *Sardanapalus* who for all his bould denying of God, at every hearing of thunder was wont to hide his head in a hole.

Yea, in their greatest iollity, even the most secure heart in the world hath some flashes of feare, that seaze on them like an Arrest of Treason; for conscience cannot but sometimes looke out of it selfe, and see what it would not.

Atleast on their death beds they confesse a God.

At least, on their death beds they would give all the world to bee sure what the Scripture speakes of Hell were not true; though all their life they supposed it but a fable. How oft doe those ruffians, that deny God at the Tap-house, preach him at the Gallowes: and confesse that in sobriety of spirit, which they oppugned in wantonnesse. And not seldome are the most lethargized consciences

sciences so awakened ere they goe to Hell, that, *Spira*-like, they depart *desolate* and *desperate* in, and into *hellish horrors*.

Prosperity doth so tympanize mens soules, and entranse them from themselves, that they forget they had a Maker. *Who is God?* saith *Pharoah*. *There is no God*, saith *Nebuchadnezar*. What God can deliver out of my hand? saith *Rabshakeh*. *I am God*, saies *Alexander*. But *Nebuchadnezer* found there was a God. *Pharaoh* found what that God was. *Rabshakeh* found, to his cost, that there was an Almighty God, *able to deliver in the Valleys, as well as on the hills*. *Alexander* found hee was not as hee supposed, and confest that hee *knew himselfe mortall by two things*, viz. *Sleepe, and Lust*. And so it shall fare with these in the end. They that would *stultizare in culpa*, shall be forced *sapere in pœna*. Vengeance shall make them wise, whom sinne hath made, and left fooliſh.

Vengance makes wise whom sin makes fooliſh.

At least, in hell they shall know there is a righteous Judge, that will reward every man according to his deeds, & confesse, that what they once

vainly imagined, was but imagined. There may bee Atheists on earth, there are none in hell.

Atheists on earth but none in hell.

A Pope of *Rome* being on his death bed, said, *Now comes three things to try all, which all my life I have made doubt of: Whether there be a God, a Devill, and whether the soule be immortall*: It was not long ere hee was fully resolved with a vengeance. And so shall you, O yee fools, when that houre comes, though yee flatter your selves for the present, like that desperate Pirate, who when (ransacking and rifling a bottom) he was told by the Master, that though no Law could touch him for the present, he should answer it at the day of judgement; replyed, Nay, *If I may stay so long ere I come to it, I will take thee, and thy Vessell too.* Nothing more certain than death. Amongst Lawes, some are antiquated, as that of divorce: some changed, as that of Circumcision: some dispensed withall, as that of the Sabbath (in cases of necessity, *Matth.* 12. 1. to 14.) but this *Statutum est*, that all shall dye, and come to judgement, it is neither antiquated nor changed, nor dispensed withall.

To consider before it prove too late.

And

And as nothing is more certain than death: so nothing more uncertaine than the houre thereof: thy pulse may leave beating, before thou canst fetch thy breath.

Wherefore thinke not, as *Lot's* Sons in Law, that we speake in jest: least you feel the fire & wrath of God in earnest.

SECT. 69.

2 SEcondly, nor at any time doe they altogether thinke there is no God, &c. For as the best faith is but like the twilight, mixed with some degree of darknesse and infidelity: so the most grounded Atheisme, is mixed with some degree, either of beleife or doubting. What saith *David*, *The foole hath said in his heart there is no God*: in his heart he hath said it, but in his heart hee never beleeved it: No foole ever thought it peremptorily; he would fain have it so: he cannot beleive it so: it is an opinio which he suggests to his heart, not which his heart suggests to him: and this makes him fearful to dye, & to dye fearfully.

The most grounded Atheisme hath a mixture of beleefe.

Tully speaking of *Metrodorus*, an Atheist in his time, saith, *Nec quemquam vidi, qui magis ea timeret, quæ timenda esse negaret.* They that make a flout of Hell, *Affirmant mihi & tibi, non sibi; noctu, non interdiu*; their mouthes tell us so, their hearts doe not tell their mouths so. No hell I dare say, if there were a generall collection made throughout the whole world, that there might bee no judgement day, these men would be none of the backwardest. Yea, if they had as many Provinces, as *Ahasuerus* had, they would give an hundred and six and twenty of them to bee sure of it. The consciences even of wicked men can never bee so charmed, or over-ruled, either by arguments, or the temptations of Sathan, that they can let goe the sense of a God-head. We are all borne Idolaters, and chuse rather to adore the Sunne, the Moone, yea the meanest of all creatures, rather than not acknowledge a Deity. You may sooner get a Conscience to beleeve all the fables in the *Popish legend*, or *Turkish Alcaron*, than that this universall frame is without a minde.

Atheists would give all they have to be sure there were no hell.

Prima

-------Prima eſt hæc ultio, quod, ſe
Judice, nemo nocens abſolvitur----

So that to ſay truely, they doe not, and yet they do beleive there is a God, and a Hell: for when they admit conſcience into their councell, they doe beleeve: but becauſe they would rather not beleeve it, they ſtifle Conſcience, ſtop their owne eares, and flatter their hearts with the contrary opinion: Like as it fared with the *Philiſtims* of *Aſhdod*, 1 *Sam.* 6. who when they had ſtood out that ſore judgement ſeven months, and brought upon their god *Dagon*, and the whole Countrey, a very great deſtruction, and perceived, that all which were guilty of keeping and prophaning the *Arke*, ſuffered in the judgement, and onely they; at laſt could bring forth this concluſion, *Peradventure it is God's hand that ſmote us; yet, it may bee, it is but a chance that hath hapened unto us, Ver.* 9. They doe and yet do not beleive a God, &c.

Wherein it is evident, they did half beleeve, and no more; Their conſciences told their hearts there was a powerfull God, to revenge the prophaning of his *Arke*; but their hearts were

were very loth to give assent thereunto: and so fares it with these, when they wrong and persecute his Children, Or they may be likened to those untoward *Israelites*, *Exod.* 16. Who did in part beleeve God, when hee told them, *If they reserved of the Manna untill morning, it should stinke; and that if they went to gather it on the Sabbath, they should finde none*, who would have thought it foule scorne, if one should have told them, they beleeved no such thing: for all they had seene so many Miracles, yet tis apparent, they did but halfe beleeve him: for what else made them try whether hee spake true or no, after they were flatly forbidden? *ver.* 20. or,

Their convicted consciences shal but witnesse against their unbeleefe.

Lastly, they are like the unbeleeving *Jewes*, who considering the Oracles that CHRIST spake, and the Miracles which he wrought, were forced to testifie both these of him (for all they hated him) *never man spake as this man doth*; and *We never saw it on this fashion: yet this have yee seen, and beleeve not*, saith our SAVIOUR *John* 6. 36. They saw, they heard, they wondered, they were convinced, yet they beleeve

beleeved not: therfore their own eyes in seeing; their own eares, in hearing; their own hearts, in wondring; their own convicted reasons shall but witnesse against their unbeleefe, *Job.*16.9.

And indeed, if they did not in some part beleeve a Judgement to come, they should be worse than the very Devills themselves: there is no Hell, *Quis Dæmonum hoc asseret?* What Devill will so affirme? They know it, and feele it, *Why* (say the Legion to *Christ*) *art thou come to torment us before the time*, Matth.8.29. *And shall not men tremble to deny, what the Devils confesse?* sayes *Chrysostome*. Men may doubt, but the devils beleeve a judgement to come.

Wherefore beleeve it peremptorily, O ye fooles & mad men; yea beleive it, & avoid it, & by beleeving to purpose, ye shall avoyd it: otherwise, if ye will give more credit to your deceitful hearts, than to what the Word speaks as Eve beleeved the word of the Serpent, *Adam* the word of *Eve*, both, before the Word of God: God will leave you to be confuted by fire & brimstone; if you wil not beleive what is written, you shall feele what is written. Fire and brimstone shall confute all Atheists.

SECT.

Sect. 70.

They that beleeve not the threats can yet presume upon Gods mercy.

Ob. BUt here it will be objected, That the wickedest man that lives, *presumes* upon Gods *mercy* in Christ, and thinkes he shall be saved, as well as the theife upon the Crosse; yea, hee will prove by Scripture, that *at what time soever he repents, his sinnes shall be pardoned*, *Ezech.* 18.21,22. Yea, there is scarce a man on earth, but hee thinkes to goe to Heaven.

Answ. True, the flesh propheſies prosperity to sin; yea life, and salvation, as the Pope promised the Powder Traytors; and to this the Devill sets his seale: whereupon while prosperity lasteth, they can *turne the grace of God into wantonnesse*, and even apply Christ's Passion, as a warrant for their licentiousnesse; and take his death, as a licence to sin; his Crosse, as a Letters Patent to doe mischeife.

The devill and sin do infatuate and befot the wicked.

Yea, the Devill and sinne so infatuates and befots them, that they thinke to have part in that merit, which in every part they have so abused; to be purged by that blood which now they take al occasions to

to disgrace; to be saved by the same wounds, which they swear by, and so often swear away; to have *Christ* an Advocate for them in the next life, when they are Advocates against *Christ* in this; and that Heaven will meet them at their last hour, when all their life long they have galloped in the beaten road toward Hell.

The Devil makes large promises, and perswades his, they shall have what they desire; yet ever disappoints them of their hopes, as he did our first Parents: *Diabolus mentitur, ut fallet; vitam pollicetur, ut perimat*, saith Saint *Cyprian*.

A carnall heart is flint to God, wax to the Devil.

But all one, their carnall hearts shall be flint unto God, wax to the Devil, who blowes this presumption into them; whereby they believe the promises, let go the threatnings: *You shall die*, saith God, is heard, but *You shall not die*, saith the Devil, is believed, as it fared with *Eve*, when she eat the forbidden fruit. Yea, they believe the promises, that they shall have them; but they believe not the precepts, to do them; nor the threatnings, that they shall suffer them, for their not believing and disobedience; which shewes, that they truly believe neither

neither. Yea, this makes it plain, that either they believe there is no God at all, or else that God is not just, and true, nor speakes as he meanes in his word; which is worse: or if they do believe that he is a just and true God, they believe also that they shall be punished (as he threatens) for their provoking of him; and they provoke him, that they may be punished; which is worst of all. So that take them in the best sense, they are but like *Davia*'s fool, which *saith in his heart there is no God*, and lives thereafter: which is never a whit strange, for it is usuall with them to thinke there is no God, for whom it would make that there were none: what we would have to be, we are apt to believe.

Carnall men believe the promises but not the precepts nor threats

I confesse, it is hard for men to believe their own unbelief in this case: they that be most dangerously sicke, are least sensible of their own sicknesse; much more hard to make them confesse it; for he whose heart speakes Atheisme, will confesse with his tongue, that he believes there is a God, and that he is just, and true, and that every tittle of his Word is equally true: which being granted, this must necessarily follow, that God will

Hard for men to believe their own unbelief.

will as well punish the disobedient, as reward the obedient; which in another fit they are apt enough, yea too forward to believe.

For it is Satan's method, first to make men so senseless, as not to feel their sinnes at all; and then so desperate, that they feel them too much: in the first fit men live as if there were no Hell: in the last they die as if there were no Heaven; for wicked men are altogether in extremes; at first they make question whether this or that be a sin, at last they apprehend it such a sin, that they make question whether it can be forgiven: either God is so mercifull, that they may live how they list; or so just, that he will not pardon them upon their repentance. Wicked men either presume or despaire.

Sect. 71.

But to prevent after claps, let this point be argued in the Court of thy Conscience: say, whether thou art guilty, or not guilty. He that believes the promises of God, to be true, believes also the commands and threatnings, and

Notes of triall touching beliefe and unbeliefe.

and thereupon feares God, and makes conscience of sin; otherwise, if thou beest as it were a dead man, continuing under the burthen of notorious crimes, without sorrow, or fear, or remorse, or care of amendment, *Ephes.*2 1. If thou art of a reprobate judgement touching actions, and persons, esteeming good evil, and evil good, if the Devil hath so bewitched thee, that thou preferrest Hell to Heaven, and blamest those that do otherwise: if, *Ishmael*-like, thou mockest; or, *Cham*-like, thou scoffest at the religious, or usest bitter jests against them, *Psal.*1.1. *Ephes.*5.4. If thou raisest slanders of them, or furtherest them being raised, *Psal.*4.2.&31.18 & 35.20. As *the Red Dragon*, Rev.12. *cast a flood of water out of his mouth, after the Woman*, when he could not reach her with his clawes, *verse* 15. Or any way opposest them; for the opposition of goodnesse, gives thee the title of wickednesse, which alone is the enemy thereof, and shewes that thou art a Souldier of the great Dragon, who goes out to make War with that blessed Seed, *which keep the Commandments of God*, *Rev.*12.17. These or any one of these, shew that thou hast

haſt neither part nor fellowſhip in the Chriſtian beliefe; that thou art an Infidell, yea an Atheiſt, which is a higher degree of infidelity, and that thou doeſt no way differ from an Heathen, but onely in the ſaying of a *Pater noſter*, a Creed, and, it may be, the ten Commandments: neither haſt thou any more of a conſcience, than fear, which fear alſo ariſes more from the power of the Magiſtrate, than from the Omnipotency of a God.

How men may examine themſelves

But to make thy ſelfe confeſſe this, examine thy beliefe by thy life; for infidelity is the bitter root of all wickedneſſe, and a lively Faith the true Mother of all goodneſſe. Indeed if pride, ſwearing, prophaning of the Lords Day, drunkenneſſe, adultery, contempt of Religion and all goodneſſe were fruits of Faith, then the World were full of Believers; but Faith purifieth the Heart, *Acts* 15.9. and *worketh by love*, *Gal* 5.6. Conſumes our natural unnatural corruptions, and *ſanctifieth the whole man throughout*, 1 *Theſ.* 5.23. *Acts* 26.18 So that our Faith to God is ſeen in our faithfulneſſe to men: *Shew me thy faith by thy workes*, ſaith S. *James*, that is, thy inviſible beliefe, by

Men would never do as they do if they thought they should be called to an account.

thy visible life: for the hand is the best Commentary of the heart. What a man does, I am sure he thinkes: not alwayes what he speakes. Men may say they believe the Word, but certainly they would never speak as they speak, thinke as they thinke, do as they do, if they thought that their thoughts, words and deeds, should ever come to judgement.

If men believed that Heaven were so sweet, and Hell so intolerable, as the word makes them, they would be more obedient upon earth; the voluptuous would not say, with *Esau*, Give me the pottage of pleasure, take who will the Birth-right of grace here, and glory hereafter; the Covetous would not say, Take you Heaven, let us have money. Ile clear it by a similitude.

Most men believe not an hell prove undeniably.

If a Physician should say unto his Patient, here stands a Cordial, which if you take will cure you; but touch not this other Vial, for that is deadly Poyson, and he refuseth the Cordial, to take the Poyson; in this case, who can chuse but conclude, that either he believed not his Physician, or preferred

red death before life? But go on.

If men but believed, that God alwayes beholds them, they durst not sin. No Thiefe was ever so impudent, as to steale in the very face of the Judge. O God, let me see my selfe seen by thee, and I shall not dare to offend thee. Againe, if men believed, that there is a place of Darknesse, they would fear the workes of Darknesse. If *Lot*'s sonnes-in-Law had believed their father, when he told them the Citie should suddenly be destroyed with fire and brimstone, and that by flying they might escape it, they would have obeyed his counsel. If the old World had believed, that God would indeed, and in good earnest bring such a Floud upon them, as he threatned, they would not have neglected the opportunity of entring the *Arke*, before it was shut up, and the windowes of Heaven opened: much lesse would they have scofft and flouted at *Noah*, while he was building it: so if you did firmely believe what the Scripture speaks of Hell, you would need no intreaties to avoid it: yea, cast but your eyes upon that fiery

gulf with a full perswasion of it, and sin if you dare, You love your selves well enough to avoid a knowne paine, wee know that there are Stocks and Bridewells, and Goales, and Dungeons, and Racks, and Gibbits for Malefactors, and our very feare keeps us innocent: were your hearts equally assured of those hellish torments, ye could not, yee durst not continue in those sinnes, for which they are prepared: yea, if you did truly beleeve a hell, there would bee more danger of your dispaire, than of your security.

Did men beleeve what God hath already inflicted on the Angels old World Sodom &c. they would not live as they doe.

Yea, had you but so much of an historicall faith, as to beleeve the Scriptures, touching what God hath already inflicted upon sinners; as, upon the Angells, the old world, *Sodome* and *Gomorrah*, *Pharoah* and the *Egyptians*, *Nadab* and *Abihu*, *Chora*, *Dathan*, and *Abyram*, with their 250 Captaines, and many thousands of the Children of *Israel*, together with the whole Nation of the *Iewes*, *Hammon* and *Balaam*, *Saul* and *Doeg*, *Absolon* and *Achytophell*, *Ahab* and *Iesabell*, *Senacherib* and *Nebuckadnezzar*, the two Captaines and their fifties, *Herod* and *Judas*, *Annanias* and *Saphirah*, with

with a world of others.

Much more, if you did beleeve how ſeverely he hath dealt with his owne Children, when they ſinned againſt him. *viz.* with *Moſes*, & *Aaron*, and *Eli*, which were in ſingular favour with him; yea, with *David*, *a man after his own heart*, and that after his ſin was remitted; it were impoſſible but you woulde feare to offend ſo Jealous a God: for thus you woulde argue, If God be ſo juſt and ſevere to his owne children, who were ſo good and gracious; how ſhall I, a wicked and ungracious ſervant, that never did him a peece of good ſervice all my dayes, looke to be diſpenſed with-all? If the godly ſuffer ſo many, and grievous afflictions here; what ſhall his adverſaries ſuffer in hell? If *Sampſon* be thus puniſhed, ſhal the Philiſtims eſcape? *If the righteous ſhall ſcarcely be ſaved, were ſhall the ungodly and ſinner appeare?* as the Scripture ſpeakes: 1 *Pet.* 4. 18. For thou canſt not Imagine, that he will deale after a new and extraordinary way with thee, and ſo breake the Courſe of his ſo Juſt, and ſo long continued proceedings.

SECT. 72.

Admonition to beware before it proves too late.

WHerefore dally no longer with your owne soules. Are ye Christians in earnest? Doe yee beleeve the word? or do you not? if ye do not ye are worse than the Devill: *for the Devills beleeve and tremble*; they have both faith and feare, whereas thou hast neither feare nor faith. If you be Christians, there is an hell in your Creed: if there be an hell, How dare you teare Heaven with your blasphemies, and bandie the dreadfull Name of God in your impure mouthes, by your bloody oathes and execrations? How dare you exercise your saucy wits in prophane scoffes at religion, and disgrace that blood, whereof hereafter you would give a thousand worlds for one drop? It is no light or sleight offence, to contemne the brethren of the Son of God: but thou fightest against the very graces of Gods Spirit, where-ever they appeare? and notwithstanding thou didst vow in thy baptisme, *to fight under Christs banner, against the world the flesh and the Devill, and to continue his faithfull souldier and servant unto thy lives end.* as good

good reason, since he laid downe his life to redeeme thee, and hath ever since protected and provided for thee; for a very Dog will fight for his master that feeds him: thou contrarily takest part with the world, the flesh and the Devill, his mortall enemies, and takest up armes to fight against *Christ*.

Againe, if there be an hell, and but a tithe of them Christians, who call themselves so; what meanes our grinding of faces, like edged tooles, and our spilling of blood, like water? What meanes our racking of rents, our detention of wages, our incredible cruelty to servants, our inclosing of Commons, ingrossing of commodities, our griping exactions, with streining the advantages of greatnesse, our inequall levies of legal payments, our spightfull suites, griping usury, our bouzing and quaffing, our bribery, perjury, partiality, our sacriledge, simonaicall contracts, and soule-murther, our scurril prophanesse, cousoning in bargaines, breaking of promises, perfidious underminings, pride, luxury, wantonnesse, contempt of Gods Messengers, neglect of his Ordinances, violation of his dayes, *&c*? When if the

Fruits of Atheisme wherewith the Land abounds.

Word of God be true, we need no other ground of our last and heaviest doom, than *ye have not given, ye have not visited* &c. *Mat.* 25.41. to 46. Certainely, if the tythe of us be Christians, which call our selvrs so, there are abundance of Christians in hell: For what eyes can but runne over, to see for the most part, what lives men leade? There was a woman much spoken of in some parts of this Land, that lived in a professed doubt of the Deity, yea, even after Illumination and Repentance, she could hardly be comforted; she often protested, that the vicious and offencive life of a great learned man, in the Towne where she dwelt, did occasion those damned doubts in her minde. And we reade that *Linacre* reading upon the New Testament the fifth sixth and seaventh Chapters of Saint *Matthews* Gospell, and comparing those rules with Christians lives, hee threw downe the booke, and burst forth into this protestation, *Either this is not God's Gospell, or We are not Christians.* Let any man looke upon the lives of most men, and then say, whether the argument be not without all exceptions.

If a tithe of us are Christians then there are milions of Christians in hell.

Or let any compare Christians, that live

live now under Christian Governours: with those that lived formerly, under Heathan Persecutors; and it will force them to confesse the same. *Athenagoras* told the *Emperor*, in the Primitive times: that there was not one of the Christians evill manured; unlesse it were such as dissembled themselves Christians, for some by, and sinister ends. And *Tertullian* saith of the Christians in his time: *non aliunde noscibiles quam de emendatione vitiorum.* And *Chrisostome* speaketh of many in his daies, whose lives were angellicall, they so walked up to their principles. How far we come short of Primative Christians

It is the abstract of Religion, to imitate him whom we worship: neither are we worthy to be called Christians, except wee be like him in workes: Wee are not like *Christ*, except we doe whatsoever God commands, and suffer whatsoever he inflicts: Now we are naught at doing, but when it comes to suffering, we are gone: it is the happinesse of these cold times, that wee are not put to the hot fire, for tryall of our faith and love: if the Wheele should turne, which the mercy of God forbid, how many would turne from *Christ*, rather than burne

Moſt men can be of any religion which proveſthey are truly of none.

burne for him? Alaſſe! the greateſt number are like *Orbilius* the Grammarian, who not onely forgot the Letters of his Book, but even his own name: for they not only forget what is written in *Chriſt's* Goſpell, but they forget alſo that they are Chriſtians, & can be of any religiō, for a need which ſhewes their hearts are truely of none. True, Gods ſeede is ſowne, but the Devills fruit comes up: and, like the *Jewes* we bring *Chriſt* Vinegar, when he thirſts for Wine. But what a ſhame? What a prodigy is this? We are bound to praiſe GOD above any Nation whatſoever, (for what Nation under Heaven injoyes ſo much light, or ſo many bleſſings as we?) above any creature, for all the creatures were ordained for our ſakes: and yet Heaven, Earth and Sea, all the Elements, all the Creatures obey the Word of God; onely men, for whom they were all made, ingratefully rebell againſt it.

How Gods goodneſſe aggravates our wickedneſſe.

The which, as it mightily aggravates our unthankfulneſſe; ſo when time comes, it will gall our Conſciences to death. Yea, when we ſhall conſider, that *Chriſt* hath removed ſo many

many evils from us, and conferred so many good things upon us, that they are beyond thought, or imagination; and that our recompence of his love, hath been onely to do that which he hates, and hate those whom he loves: it will make us speechlesse (like him in the Gospel, who wanted his wedding Garment) as neither expecting mercy, nor daring to aske it: for know this, that thy own Conscience will once sting thee, like an Adder, to thinke what *Christ* hath given, and what he would have forgiven thee, if thou would'st but have repented: to thinke how often thou hast been invited to Heaven, how easily thou mightest have escaped Hell, how often *Christ* by his Embassadours offered thee remission of sinnes, and the Kingdom of Heaven freely, if thou wouldest but *believe and repent*, and how easily thou mightest have obtained mercy in those dayes, how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still impenitent, and how the day of mercy is then past, and will never dawn again.

For

Mens eyes will be opened on their death-beds or in hell.

For the same Devil that now shuts your eyes, and labours to keep you blinde, during the presumption of your Life, will open them in the desperation, that shall wait on you at death, or in Hell: as it fared with the rich man, who when he was in Hell, lift up his eyes to Heaven; but never before, *Luke* 16.23. Those scorching flames opened them to purpose: sinne shuts up mens eyes, but punishment opens them. Satan seldome lets us see our folly, till we be plunged into some deep extremity; but then he writes it in capital Letters, and pines it on our foreheads; like one riding to the Pillory: especially on our death-beds, hee shewes us all our sinnes, in multiplying glasses.

That subtil *Syren*, with *Orphean* aiers; and dexterous warbles: leads us to the flames of hell, and then derides us with contempt, and triumph. Like a cunning courtezan; that dallies the Ruffian to undoe himselfe; and then paies him with a fleere and scorne.

SECT.

Sect. 73.

BUT I hope I have said enough, and that thou art convinc'd in thine own Conscience, that hitherto thou hast been a meer Atheist, and that through Atheisme, thou hast hated, reviled, and persecuted the godly: If not, Truth is as much Truth, when it is not acknowledged, as when it is.

Now if thou dost confidently, and without peradventure beleeve what the Scripture speaks of God, Heaven, Hell, &c. If thou beleevest the threatnings and precepts, as well as the promises, and if thou beарest any love to thine owne soule, *Break off thy sins by repentance*, and oppose the good no longer: give no credit to the flesh, or the Devill, which propheſie prosperity to sinne; but beleeve God and the Scripture, which manifestly proves, that *every man shall bee judged according to his works*, *Revel.* 12.13. & 22.12. Make not Christ a boulster for sin, nor Gods mercy a warrant for thy continuance in an evill course. Bee not therefore evill, Good councell for Scoffers.

evill, because hee is good, least like the foolish builder, thou commest short of thy reckoning; for *Christ* came *to destroy the workes of the Devill*, *John* 3. 8,9,10. And not to be a Patron of sin; and *there is mercy with God that hee might be feared*, not that he might be despised, blasphemed, &c. *Psalm.* 130. 4. Yea, know this and write it in the Table-booke of thy memory, and on the *table of thine heart*, that if God's *bountifullnesse and long suffering towards thee*, *does* not *leade thee to repentance*; it will double thy doome, and increase the pile of thy torments: for every day, which does not abate of thy reckoning, will increase it, *Qui numerat dotes*, *numerat dies*; and thou by thy hardnesse and impenitency, shalt but *treasure up unto thy selfe wrath against the day of wrath, and the declaration of the just judgement of God*, *Romans* 2. 5,6.

And so much of the third *Cause*.

SECT.

Sect. 74.

THere are Eight other *Cauſes* (as they make them) why they thus hate and perſecute us. eight other cauſes of hatred and perſecution.

The firſt is, *Speaking of Truth*, for which ſee 1 *King.* 22. 8. 17. 23, 24. 26. 27. *Jer.* 11. 19. and 26. 8, 9. 11. and 36. 23. 26. and 38. 4, 5, 6. *Amos* 5. 10. *Mark* 6. 16. to 29. *Act.* 16. 19. to 25. and 17. 5. 6. 7. 13. and 18. 11. 12, 13. and 19. 26. to 34. and 21. 27, 28. 30. 31. and 22. 22, 23. and 23. 1, 2. 12, 13. 14. *Gal.* 4. 16. 1 Speaking of truth.

The ſecond is, *Miſpriſion*, for which ſee *Act.* 24. 14. and 26. 9. 10. 11. 24. 1 *King.* 18. 17, 18. *Pſalm.* 14. 1. *Jer.* 44. 17, 18, 19. *Wiſd.* 5. 4. *Matth.* 7. 14. and 13. 55, 56, 57. and 28, 15. *Mark.* 5. 39. 40. and 7, 5, 8. 9. *John* 2. 19, 20. 21. and 3. 3. 4. and 7. 15. 23, 24. and 8. 15. 57, 58, 59. & 9. 16 & 16. 2. *Act.* 2. 13. 2 *Theſſ.* 2. 10. 11, 12, *Rom.* 8. 5, 6, 7, 8. 1 *Corinth.* 1. 18. to 29. and 2. 7, 8, 10, 11. 12, 13, 14, 15, 16. and 3. 18, 19, 20. 2 *Timothy* 2. 26. 1 *Pet.* 2. 7, 8. *Revel.* 3. 17. 2 miſpriſion

The third is, *Example of the multitude*, touch- 3 Example of the multitude.

touching which read *Gen.* 19 4. to 12. *Numb.* 14.2,3,10. and 16. 1. to 4. *Matth.* 27. 20. 25, 27, 39, 49. *Act.* 19. 24 to 30.

4 seperation. The fourth is, *Separation*, for which looke *Gen.*39.12. to 21.*Psal.*26.4.5.and 101.7. and 119. 63. 115. *Prov.*5.8. and 23.20. *Jer.*15.19. *Wisd.*2.16. *Job*,15.19 1 *Cor.*5.11. 2 *Cor.*6.17 *Ephes.*5.7.2 *Thess.* 3.6.14. 1 *Pet.*4.4.*Rev.*18.4.

5 The preaching of some Ministers. The fifth is, *The preaching of some Ministers*, for which see *Jer.*5. 31. and 8. 11. and 23.13. 14, 15, 16,17. 21, 22, 26,27. 31,32. *Ezek.*22.25,26,28. *Mat.* 9.34. *Mar.* 13. 22. *Joh.* 5. 43. *Act.* 13. 8. and 20. 29. 30. *Romans* 16. 17,18. 2 *Cor.* 2.17. and 11. 13.14.15. 1 *Tim.* 4.1,2,3. 2 *Tim.* 3.8. 2 *Pet.* 2. ch. and 3.3.

6 The scandalous lives of some professors, The sixth is, *The scandalous lives of some Professors*, for which see *Gen.* 9. 21. 22. and 13,18, 19. and 19. 33, 35, 36. and 20.2.12.16. and 34.13, 14,15,16. 25,26. to 31. 1 *Sam.*2.12. to 18. 2 *Sam.* 12.14.*Mat.*7.15. and 18.7. and 23.3.14 23,24,25,27. and 26.14,15,16. 70.72. 74.and 27. 5.

7 Flocking after sermons. The seventh is, *Flocking after Sermons* for which looke *Joh.*11.48. and 12.19.

6.2.

and 6,2.& *Acts* 13.45. *Matth.* 4 24, 25. and 15,30. *Mar.* 3.10 and 8.1. and 10. 1,2. *Luke* 5.15. and 6. 17,18,19.

That they may have more company here in sin, and hereafter in torment

Eightly, the finall Cause is, that they may have more company here in sinne, and hereafter in torments. For which turne to, *Psal.* 35.4,7,12. & 40.14. & 56.6 & 59. 2, 3. *Matth.* 23.13,15. *Luke* 11.52. *John* 11.48. and 12,10, 11. and 15.19. *Act.* 26.11. I *Pet* 4.4. *Revel.* 12.17. and 13, 15.

Conclusion.

But they are all so prolix, and yet so unmeete to be abbreviated, that if I should handle them, and make of all but one Volume, they would so swel the heape, that not a few would bee deprived of the whole. Hee wil buy a Manuall, or *Enchiridion*, that will not buy a Commentary: and hee will read a *Curranto*, that will not reade a Chronicle History. Yea, it may happen to meet with Patients so desperate: that although they acknowledge it is of absolute neceility for them to be informed touching these things, yet having Queasie stomacks; if they see their Potion bigge, aswell as bitter: will resolve to suffer, yea, to dye rather than take it.

That will bee ſwallowed by morſells, and eaſily diſgeſted: which being taken all at once, will not ónly cloy, but ſurfeit.

Wherefore I have devided the whole into parts; of which five are already publiſhed

Viz.
- *The Cure of Miſpriſion*
- *Compleat Armory againſt evill ſociety*
- *Characters of the kinds of Preaching.*
- *Sin Stigmatized.*
- *The Victory of Patience.*

FINIS.

Imprimatur,
John Downeham.